

The Seed of the Weed *by* G.S. SCHMÜËRZ

“The Seed of the Weed”

We are flying away, higher & higher!  
 Leo TOLSTOY, *in a half-whisper*

## “R.E.M.”

Being within non-existence.  
 Unemotional inky blackness:  
 a superfluous fluidity of unsubstance mechanically fabricating  
     surreal reproductions of the mental process.  
 Suspensional animation implausibly not recognizing the natural  
     laws of neither here-thereness nor then-nowness.  
 Splatterings of black and white splotches: gray static luminance  
     into the naughtibility of the where-elseness:  
 sporadic patterns which momentarily, spasmodically, dada-artfully  
     spanghew now-here actuality,  
 whilst another realm of subphenomenal identity emerges,  
     becoming ... what-it-is man!

The sound of colors flooding in and filling the empty spaces  
     betwixt lines connecting dots,  
     as the far-out neo-happening takes place,  
         & the heaviness of the physical obscures:  
     a myriad of bizarre *happenings* that are  
         solopsistically abstract,  
             strangely phantasmagoric, wild;  
 then, the action<sup>1</sup> suddenly *scitzoids* into a weird reverse-type of situation  
 slamming the sleeper back into the urschleimic world of mortality ...

& the dreamer, *Icarian-like f a l l s . . .*

& from the heights (of devotion) too, *man*, onto *anterior fontanelle* - awakening,

choking on the foetal laughter<sup>2</sup> of imperfect Iness.

R.  
 R. E. M.  
 M.

<sup>1</sup> **Word & Deed.** *Im Anfang war Die Tat.* Cf. (Moffat ) JER 4. 23. I look out on earth – lo, all is chaos, / I look at heaven – Its LIGHT is gone. *See, Hymn to Iaman*, line 8, note.

<sup>2</sup> In spring time, Aztek boys & girls, gaily decked with flowers, were borne upon ornamental litters in festal procession, with loud chanted prayers & laughter, feigned pleasure to drown out the anguished cries of the victims, (& their relatives); & were thrown into the sacred whirlpool with the *bloody* hearts of many victims – these cries & abundance of tears were intended to incur a favourable answer from the rain-god ... ‘fatal laughter’.

Sleep is a Shadow of Death. The consciousness is unaware.  
 The auditory sense, during rest, or repose, functions *in place of the five conscious sensations*:  
 & creates<sup>1</sup> The Activating Essence built by accumulated Living *Experience*  
 in the *natural* world and in the Realm of The Soul.

Sleep<sup>2</sup> is *that* when The Soul takes stock of *its LIFE*, drawing comparisons.

In sleep all things become possible.  
 Edgar CAYCE, The Sleeping Prophet.

## “IC EOM ON LIFE”

withuten on dream eom ic  
 giernan for an ende to se daeg  
 ond thoer is nestoppian sloep

to tiorian eom ic

nu don min sawol onwoeconen  
 ic habben freedom ongegn

in se otherweorold ic cnawan meself<sup>3</sup>  
 ic eom floesc ond blod<sup>4</sup>  
 ic eom monn

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<sup>1</sup> On the earnest importance of fetal self-identity and ancestral memory, as concerning the Spectrum of Wave Lengths associated with Sound & Light – Manifest Destiny! (And, also concerning the precognition of purpose as related to being and non-existence.): CAYCE.

<sup>2</sup> Cf. 1 COR 1. 18-22. [Note specifically, verse 21 : ‘The world through its wisdom has not come to know ...’]

I will destroy the wisdom of the wise; the intelligence of the intelligent.  
 Saul of Tarsus, apostle

<sup>3</sup> Refer to the last words of NE-GANIK-ABO See, end ms....

<sup>4</sup> The ‘vital fluid’; cf. the sap of plants. ‘Nearly all organic compounds are carbonaceous – diamonds, dust, blood & iron ...’

Cf. silicon, which in respect of its abundance in nature ranks next to oxygen.’

# “*Pearls of Eros*”

## “A SONNET FOR THEE”

I love you, O with all my heart,  
& with all my mind & with all my soul:  
you're in my thoughts every day & each night ...  
th'art 'moungst mine dreams & in my phantasmies.

... *of young women*, yea, th'art, most beautiful:  
a goddess whose fiery spirit, *oi*, consumes:  
a passionate inferno – so primal,  
radiant & scorching, wild & lusty ...

Each breath ushers out of mine mortal flesh:  
pulsating fluid flows *throughout mine bod'* –  
*vibrations caused by mine living 'motions* ...

O precious innocent, for *wha'* 'tis worth ...  
*E'en* mine lonely, empty life, though worthless,  
eternal pledge I, O dam'zel dearest –

*love for y<sup>e</sup> Echo.*

## “CANTICLE”

*A Song of Songs  
for Jamie ...*

Let us kiss with the kisses of our mouths:

More delightful is your love than sweet wine.\*  
Your name spoken is a spreading perfume.  
Ah, you are beautiful, my beloved,  
you are beautiful: your eyes are doves.  
Innocent ... there is no blemish in you.

You have ravaged my heart, O my sister,  
with one glance of your eyes. O on my bed  
at night I sought you whom my heart loves true.  
I sought you but did not find you by me.

How beautiful is your love, sister.  
Much more delightful is your love than wine.

Open to me, my sister, my beloved,  
how beautiful you are, how pleasing.

## “O, ‘MORTAL PASSION’”

- a sonnet -

Within dreams entombed ... Dante, at peace, rested:  
Within a womb of darkness shrouded ... he slept.

*Sithin* didst descend ‘pon a throne amidst clouds,  
A tragic vision: “O, *ilka lief heart.*”

My one true beloved.

Virgil spake, “I bear thee thine tear’s sorrow.”  
Within his embrace lay sweet B(eatr)ice.

Within the grave ... her lips ne’er to e’er kiss,  
O, life’s loving breath ... Nor bleed heart’s blest caress.

“O! BEE.” (&) Back fell cold black reality.  
“O soul ... believing for me *na reason hast!*”

Thus awoke *the dreamer*, grim eyes weeping,  
Alone, lonely, wet with dread tears ... lost  
Within fevered thoughts of eternal love.<sup>1</sup>

“Within this flesh *nae’er more* wilst pulse hot blood.

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<sup>1</sup> I fell to thinking about my own life, now so debilitated, & reflecting how short this life is, even in health, I began to weep about *our* wretched state. Sighing deeply, I said to myself: “one day, inevitably, even your most gracious *Bice* must die!” DANTE, *la vita Nuova*, XXIII. Cf. MATT 1. 24. *Joseph fell asleep & had a dream ...*

*AN IDYLL*

“FIERY ORTHIA OF THE HARVEST CRESCENT”

O virgin, *vestal* of the Sacred Bough,  
naked meadow, naked meadow chasing,  
pleasures of wild nature: the hunt, the cold,  
scornfully, the love of man rejecting.

I have *her* sensual passion incensed.  
My celibacy denied the Lady  
of the *lovely* Nates, & by horses I’m torn.  
& my blood stains foam-slaked stones by the sea.

Adrift fo’er … borne of woman’s pain … & love:  
thine many breasts honeyed-lips, cream debauch:  
th’ast laid a veil o’er mine alter of lust.

The murmuring bee hath garnished fragrance!

O Glorious Queen of the Orient,  
heart’s hearth & *holy flame* … your name is blest!

### “VENUS’ ‘ROUSL’”

Emotions ebb primal pulses sensations.  
Oceans froth, wet & tempestu’s passion,  
this flesh doest desire thy burning lips sear;  
this man I am doest pine for ye, darling.  
O heart, love thunders ... cometh anon dragon:  
merge ye forth fruit-bearing torch serpentine  
& taste my kiss, dear maid, tongues invasion ...  
hear want’s whisper’s; loin’s secret seduction ...

Fallen ‘midst roses & myrtle, sweet girl –  
a mortal blow served beauty radiant.  
I, dust at thy feet O *queen of heaven*,  
smitten by sparkling flame eyes that consume.

Embrace mine breath & drown in passion’s mist.  
Deep into thee ... O woman ... draw hot lust.

Os-an-na in excelsis

“It behoved *Us* that there should be SYNNE.”  
GEN 1. 26.

**“SYNNE IS BEHOVIBLE”**

& I WILL Put a *sweet kiss* on *their* lips,  
in return for *their* comforting words.  
PROVERBS 24:26

Rise up, my love, my fair one, & come away  
*Canticle of Canticles*, 2:10

In these three is all our lives:  
Nature, by Virtue, & Mercy, & Grace.<sup>1</sup>  
Dame Juliana of Norwich, *Revelations of Divine Love*

Come, let *us* take *our* fill of LOVE until the morning:  
Let *us* solace *ourselves* with LOVES.  
*The lewd woman*, PROVERBS 7:18

Love is no respecter of persons.<sup>2</sup>  
St. Bernard of Clairvaux, *Sermon on the Song of Songs*

There *they thir* fill of LOVE & LOVES disport,  
Took largely, of *thir* mutual guilt the Seal,  
The solace of *thir* sin, till dewy sleep  
MILTON, *Paradise Lost*, IX 1042-44

<sup>1</sup> Cf. 1 COR 13.13.

<sup>2</sup> ACTS 10.34b.

An alter was erected in Athens with this inscription:  
To the UNKNOWN GOD.<sup>1</sup>

## “THE PHŒNIX”

A small bird<sup>2</sup> so flew: first one direction,  
then a second, then a third, & a fourth;  
from above to below & all around,  
identifying its INESS *within*  
all ... pervading the entire universe  
with thoughts of benevolence, compassion,  
joyous sympathy, equanimity.  
Great & wide, deep & boundless, *its heart* grown,  
purified of ill-will, found a Pearl<sup>3</sup>  
& that put into its quiet nest.<sup>4</sup> Watching  
it fluttering, trying to understand  
with all its will & all its strength, the Jewel:<sup>5</sup>

one moment was enough in repaying  
all the trials I have ever endured.<sup>6</sup>

<sup>1</sup> ÆONIA, the first emanation of ‘the true’ but *unknown god*, & also the begetter in thought of inspired visions, with the ability of seeing the eternity in all things, & thus ‘**the mother of all poetry.**’

<sup>2</sup> ‘The Phœnix’ is described by OVID as breathing out *its* last ‘immolating’ breath - odoriferous flames of fragrant frankincense, cinnamon, spikenard, & myrrh ... & from *its smoldering flesh* emerges ‘a worm,’ which, when grown large, is transformed into ‘a crimson & gold-coloured bird,’ by TASSO described as a splendid “thing to gaze at.” & the ANGEL [RA’PHA-EL, in MILTON, *Paradise Lost*, V. 272.] is “gazed by all, as that sole Bird ...” (descending to earth). “Rosy-fingered Dawn ...” described by MILTON, *Paradise Lost*, V. 2., as “Advancing, sow’d the Earth with Orient Pearl.”

Refer to, *Hymn to Iaman* 26: “A fiery rohk wearing the uræus ...”

<sup>3</sup> Cf. *Romaunt* 454, “For naked as a worm was she ...” &, *Romaunt* 474, “...in honour that *he* may arise.”

Moslems recourse to the Platonic androgynous *spherical man*, according to Lao Tzu, ‘wearing coarse garments,’ & given, (*by the King of the Sea*, (Ps 29. 3, 10.)) – a precious white pebble (APOS 2. 17.) – a Pearl, the primordial symbol of HEAVEN, & the conjunction of fire (or heated breath) & water, identified as *the human SOUL*, each *Blessed ONE* with *its HOURI*, a dark-eyed damozel, or ‘genius in obscurity,’ enclosed (within a sublime center), the seat of consciousness (intelligence) having fallen away from DIVINE Totality & leading an *ungodly* existence, correlating ‘the brain’ with ‘the (coiled) snake, or *Na'a*,’ to whom our *first parents* owed their first independent action.

<sup>4</sup> Its own cradle; its parents’ tomb ... compared by OVID as Heliopolis – ON – *the Golden City of the Sun*, & by MILTON as the neighboring Egyptian city of Thebes.

Cf. Augustine’s *Golden City of God* ... HEAVEN, as in PEARL 923-4:

“Unmatched you are beneath the moon; your house should be without a spot.”

<sup>5</sup> PEARL, 12, 24, 36, 48, 60 ... “a precious Pearl without a spot.” Cf. “May the record of your life be as pure & spotless.” : Apron Lecture, The Blue Lodge Ceremony, Masonic Monitor (Craft Ritual Manual).

<sup>6</sup> See, *Purgatorio* I. 22-66: AN OLD MAN “Who are you that have fled from the eternal prison against the dark stream?” Also see, *Purgatorio* I. 94–136: CATO “Go then, & see ...

& that thou bathe [his] face so that all filth [from Hell] may be removed from it.”

*in Service of m'Lady*

## “SYNNE IS BEHOVIBLE”

*Part the First*

i

I forgot all concerning the Pearl that lies in the Sea  
hard by *the loud-breathing Serpent*,  
& became a slave<sup>1</sup> ... sinking down into a deep sleep.<sup>2</sup>

ii

O what venerable & reverend Creatures!  
Immortal Cherubim! Sparkling ANGELS ... & maids:  
strange seraphic pieces of Life & Beauty.  
Hyssops of Humility ... set on Fire by Charity.<sup>3</sup>

I admire the Perfection of Thy Friutive Love,<sup>4</sup>  
so Divine & Perfect a thing. An Ecstasy,  
always ... I enjoy the sight & company of you Darlings,  
& pass my whole Time<sup>5</sup> in Contemplation  
of your Beauty.<sup>6</sup>

Clothe Thyself<sup>7</sup> with the Garment of Nothingness<sup>8</sup>  
& drink of the Cup of Annihilation.  
Cover Thy Breast with an nirvana abeyant  
& draw over Thy Head the Glorious Robe of Non-existence;  
the Splendid Tyrian Mantle of Sparkling Colours.

iii

A thought is like the stream of a River,<sup>1</sup>

<sup>1</sup> Cf. *Romaunt* 13–6. “To wene that dremes after falle, / Let whoso lyste a fol me calle. / For this trowe I, & say for me, / That dremes signifiaunce be ...”

<sup>2</sup> Cf. *Romaunt* 25. “& faste I slepte; & in slepyng ...”

<sup>3</sup> Cf. *Romaunt* 41. “The mater fayre is of to make ...” &, *Romaunt* 50: “It is fyve yer or more ago - ...”

<sup>4</sup> Cf. *Song FF* 1. 2. SHEPHERDESS “For your love is sweeter than wine!”\*

<sup>5</sup> Cf. *Romaunt* 84–5: “The tyme is than so saverous. / Hard is the hert that loveth nought ...” &, *Romaunt* 89: “Her blisful swete song pitous.”

<sup>6</sup> See, *Purgatorio* I. 94–136: DANTE “The dawn was vanquishing the morning breeze, which fled before her, so that from afar I espied the trembling of the sea.”

<sup>7</sup> Cf. *Romaunt* 94–5: “That it was by the morowe erly, / & up I roos, & gan me clothe.”

<sup>8</sup> Cf. *Hyp. Arch.* 87. 10, 11: “... by starting from the / invisible world the visible world was invented.”

without any Staying Power,  
as soon as it is produced ... it breaks up & disappears.  
Like fire. Like lightning.  
Like the Sea boiling with life ... itself  
floweth in your veins, away from a single source,  
not like ONE particular BREATH<sup>2</sup> or Warmth,  
but as if it were a Single Quality  
containing in itself & preserving All Qualities,  
sweet taste & Smell & the quality of wine<sup>3</sup>  
with all other flavours, visions of colours  
& all that touch perceiveth,  
all, too, that hearing hears, all tunes & every rhythm;  
a perpetually flowing quiddity pouring out  
into the World of *mundane* Matter, Multiplicity, & Time,  
till you are clothed with the Heavens  
& Crowned with the Stars:  
& the Stars are your Jewels  
to put on & wear as an adornment,  
like Images, Traces, Shadows, which hurry away  
to that which they image<sup>4</sup> ... like a Beautiful Reflection<sup>5</sup>  
invested on Water.<sup>6</sup>

## iv

If Love be the Weight of the Soul & its object  
the center, an Innocent malefactor,  
yet greatest in the World,  
the Root of Comforts & the Fountain of Celestial Joys,  
supreme & sovereign spectacle in the Worlds,  
a Well of Life in which we see THE FACE OF HEAVEN above:  
the World is a mirror of Infinite Beauty,  
a Temple of Majesty<sup>7</sup> ... girt round with the Wall<sup>8</sup> of Paradise,

<sup>1</sup> Cf. *Romaunt* 116, 17: “Cleer was the water, & as cold / As any welle is, soth to seyne ...” &, *Romaunt* 124-6: “& with that watir, that ran so cler, / My face I wyssh. / Tho saugh I well / The botme paved everydell ...” &, *Romaunt* 130: “Ful cler was than the morowtyde ...”

<sup>2</sup> Cf. *Song FF* 1. 3: SHEPHERD “Your breath is a charming perfume!”

<sup>3</sup> Cf. *Song FF* 1. 3: SHEPHERDESS “Your charms are more pleasant than wine; -”

<sup>4</sup> Cf. *Romaunt* 144-6: “& I wole telle you redyly / Of thilk ymages the semblaunce, / As fer as I have in remembraunce.”

<sup>5</sup> See, *Purgatorio* II. 10-81: VIRGIL ““ Bend, bend thy knees, behold the angel of God, clasp thy hands! ...””

<sup>6</sup> Cf. *Hyp. Arch.* 87. 11-3: “As incorruptibility / looked down into the regions of the waters / her image appeared in the waters ...”

<sup>7</sup> Cf. *Romaunt* 136-43: “I saugh a gardyn right anoon, / Ful long & brood, & everydell / Enclosed was, & walled well / With highe walles embatailled, / Portraied without & wel entailed / With many riche portraitures. / & bothe the ymages & peytures / Gan I biholde bysyly ...”

<sup>8</sup> Cf. *Romaunt* 479-84: “Square was the wall, & high sumdell; / Enclosed & ybarred well, / In stedde of hegge, was that gardyn; / Com nevere shepherde theryn. / Into that gardyn, wel [y] wrought, / Whoso that me coude have brought ...”

the Door whereof is guarded  
 by the most Proud *Angel of Reason*  
 & unless vanquished, THE WAY will not lie open.  
 A region of Light & Peace. A Paradise  
 where pure, absolute & immutable,  
 the Mystery of Mysteries,  
 most Incomprehensible, most Luminous, most Exalted,  
 the place of ANGELS<sup>1</sup> & THE GATE OF HEAVEN,  
 the Great Gate of Charity is wide open  
 with no obstruction whatever before it.<sup>2</sup>

The inexpressible, inconceivable Beauty of All,  
 which stays within THE HOLY SANCTUARY<sup>3</sup>  
 & does not come out where the Profane may see it.

It filled me with a Rapture,  
 an Ecstasy, an Inflatus.

I asked the Heavens, sun & moon & stars,  
 & I replied unto all the things which encompass  
 the Door<sup>4</sup> to my Flesh,<sup>5</sup>  
 veiled in the dazzling obscurity of the Secret Silence,  
 outshining all Brilliance  
 with the intensity of its Darkness,<sup>6</sup>

<sup>1</sup> Cf. *Romaunt* 496-8: “Ful blisful was the accordaunce / Of swete & pitous song thei made, / For all this world it owghte be glade.”

Also cf. *Hyp. Arch.* 87. 25-7: “[Come,] / let us create a man that will be soil from / the earth. They modeled their creature / as one wholly of the earth.” &, *Hyp. Arch.* 87. 31-3: “... after their body & [after the image] / of God that had appeared [to them] / in the waters.”

<sup>2</sup> Cf. *Romaunt* 502-5: “If that the passage openly / Hadde be unto me free, / That I nolde entren for to se / Th’assemble – God kepe it fro care! - ...” &, *Romaunt* 513-4: “But way I couthe fynde noon / Into that gardyn for to goon.”

<sup>3</sup> See, *Purgatorio* IV. 46-57: DANTE “First I directed my eyes to the shores below, then raised them to the sun, & marveled that we were smitten by it on the left side.”

Also cf. *Hyp. Arch.* 88. 12-5: “[Afterwards,] / the spirit saw the soul-endowed man / upon the ground. & the spirit came forth from / the Adamantine Land; it descended & came to dwell within / him, & that man became a living soul.”

EZE 43. 2: “The glory of the God of Is’ra-el came from the way of the east.”

<sup>4</sup> Cf. *Romaunt* 531: “Upon this dore I gan to smyte ...” &, *Romaunt* 537-8: “Til that dore of thilk entre / A mayden curteys openyde me.” &, *Romaunt* 567: “She hadde [in honde] a gay mirrour ...” &, *Romaunt* 573: “& she hadde on a cote of grene / of cloth of Gaunt, withouten wene [*doubt*].”

<sup>5</sup> Cf. *Hyp. Arch.* 89. 6-15: “- Now the deep sleep that *they* / ‘caused to fall upon him, & he slept’ is Ignorance. - They opened / his side like a living woman. / & they built up his side with some flesh / in place of her, & Adam came to be endowed / only with soul. & the spirit-endowed woman / came to him & spoke with him, saying, / ‘Arise, Adam.’ & when he saw her, / he said, ‘It is you who have given me life; / you will be called *Mother of the living*.’”

<sup>6</sup> Cf. *Hyp. Arch.* 89. 19-30: “& when *they* saw his female counterpart speaking with him, / they became agitated with great agitation; / & they became enamoured of her. *They* said to *one another*, / ‘Come, let us sow our

& surcharging Blinded Intellect  
with *utterably*, impalpable & invisible Fairness  
of Glories surpassing Pulchritude.

## v

Sempiternity was manifest  
In the Seed of the Lucid Light of the Day  
& Shineth Radiance of the Omnific Darkness,  
& the Darkness overpowers it not<sup>1</sup> ... with much ado  
I was<sup>2</sup> corrupted & made to learn  
the dirty devices of this World, which I now unlearn:  
the two Loves that Rule Masterfully in THE PNUEMA:  
Eros, the Love of the Heart. & Agape, Ecstatic Love.  
Passion perfected in Love, a DIVINE Intoxicant.

& from the discovery & conviction of my Secret Faults,  
I came<sup>3</sup> to wonder<sup>4</sup> at the Depth of Wisdom;  
I came to bear witness of that Light<sup>5</sup> & I perceived  
in some measure that THE LOGOS was made Flesh:<sup>6</sup>  
full of Grace & Truth,<sup>7</sup>  
this excellent Beauty,  
& I was filled<sup>8</sup> with awe.

& suddenly, forth flashed  
a WINGED Harbinger of Flame,

*seed / in her,’ & they pursued her. & / she laughed at them for their witlessness / & their blindness; & in their clutches she became a tree, / & left before them her shadowy reflection resembling herself; / & they defiled [it] foully. - & they defiled the stamp of / her voice, so that / by the form they had modeled, together with [their] (own) image, they made themselves liable to condemnation.”*

Also cf. *Song FF 1. 6: SHEPHERDESS* “Oh! look not on me! I am black!

<sup>1</sup> Cf. *Song FF 1. 6: SHEPHERDESS* “The sons of my mother were cruel to me, - / They set me to watch in the Vineyard, / So my own Vineyard I never could guard!”

<sup>2</sup> Cf. *Romaunt 585-7*: “Whan that this dore hadde opened me / This mayde seemly for to see, / I thanked hir as I best myghte ...” &, *Romaunt 630*: “& I hadde herkned wel, ywys, ...” &, *Romaunt 637*: “That I this nyght ne mote it se.”

<sup>3</sup> Cf. *Romaunt 644-6*: “Into that gardyn fair to see. / & whan I was inne, iwyss, / Myn herte was ful glad of this ...” &, *Romaunt 651-4*: “For certys, as at my devys, / Ther is no place in paradys / So good inne for to dwelle or be / As in that gardyn, thoughte me.”

As well, *Romaunt 672*: “As angels don espirituell.”

<sup>4</sup> Cf. *Romaunt 691-2*: “In herte I wex so wondir gay / That I was never erst, er that day ...” & *Romaunt 699, 700*: “Sith she the dore of that gardyn / hadde opened, & me leten in.” &, *Romaunt 723-4*: “Than myght I not withholdre me / That I ne wente inne for to see ...” &, *Romaunt 738*: “That whan I saw, I wondred me ...”

<sup>5</sup> Cf. *Romaunt 742*: “To angels that ben fethered brighte ...”

<sup>6</sup> Cf. *Romaunt 747-8*: “Wel coude she synge & lustily, - / Noon half so wel & seemly, -” &, *Romaunt 751*: “Hir vois ful clere was & ful swete.”

<sup>7</sup> Cf. *Romaunt 776*: “Ful fetys damyseles two, / Ryght yonge, & full of semelyhede ...” &, *Romaunt 786-88*: “Togidre almost, they threwe yfere / Her mouthis so, that thorough play / It semed as they kiste alway.”

<sup>8</sup> Cf. *Hyp. Arch. 90. 13-4*: “& the Carnal Woman took from the tree / & ate; & she gave to her husband as well as herself ...”

a fulgurous scintillation, A TONGUE OF FIRE, saying:<sup>1</sup>  
 See the Fount from which you flow & seeing  
 lose yourself therein!

vi

My Torrid Heart was dusty, parched  
 for want of the rains of deep Feelings;  
 my mind was arid & dry.

Too late I loved THEE, O THOU *Beauty Of ANCIENT DAYS.*<sup>2</sup>  
 Yet ever now!  
 Too late I loved THEE. & Behold,  
 THOU Wert Within & I abroad.  
 & there I searched for THEE:  
 THOU Wert With *me*, but I was not with THEE.

& I came to wonder.<sup>3</sup>

*Part the Second*

i

I sought a SOUL in the Sea & found a Coral<sup>4</sup> there;  
 Beneath the Foam<sup>5</sup> for me, an Ocean was all laid bare.<sup>6</sup>  
 Into my Heart's Night, along a narrow way<sup>7</sup>  
 I groped; & lo! Light<sup>8</sup> ... an Illimitable Land of Day.<sup>1</sup>

<sup>1</sup> Cf. *Romaunt* 801-2: “Come, & if it lyke you / To dauncen, dauncith with us now.”

<sup>2</sup> Cf. *Romaunt* 849-50: “That syngith so wel with glad courage, / That from she was twelve\* yeer of age, / She of hir love graunt hym made.” &, *Romaunt* 856-7: “She seemed lyk a rose newe / Of colour, & hir flesh so tender ...” &, *Romaunt* 874-6: “Clad she was, by gret delit, / Of wich hir leef a robe werde, / The myrier she in hir herte ferde.”

Cf. Voltaire (*Candide*), Machiavelli (*Mandragora*), &c...

\* Theseus carried off twelve year old Helen (*of Sparta*) before her marriage to King Menalaus ...

<sup>3</sup> Cf. *Romaunt* 992-8: “But though I telle not as blyve / Of her power, ne of her myght , / Herafter shal I tellen right / The soothe, & eke signyfiaunce, / As fer as I have remembraunce. / Al shal be seid, I undirtake, / Er of this book an ende I make.”

<sup>4</sup> Cf. *Romaunt* 1006: “This lady called was Beaute ...” &, *Romaunt* 1013: “Hir flesh was as tendre as dew of flour ...” &, *Romaunt* 1023: “Hir nose, hir mouth, & eye, & cheke ...” &, *Romaunt* 1029, 30: “In world is noon so fair a wight; / For yong she was, & hewed bright ...”

<sup>5</sup> Refer to, *Fiery Orthia of the Harvest Crescent*, line 8; ‘... my blood stains foam-slaked stoned by the sea.’

<sup>6</sup> Cf. *Hyp. Arch.* 90. 15-7: “[&] / these beings that possessed only a soul, ate. & their imperfection / became apparent in their lack of acquaintance; & / they recognized that they were naked of the spiritual element ...” Also cf. *Romaunt* 1196: “The flesh was seen as whit as mylk.”

<sup>7</sup> Cf. *Romaunt* 1255-6: “(I pray God yeve hir right good grace!), / Whanne I com first into the place.”

<sup>8</sup> Cf. *Romaunt* 1278-80: “That did to me so gret bounte / That she the gate of the gardyn / Undide, & let me passen in.” &, *Romaunt* 1282-4: “[Youthe], fulfilled of lustynesse, / That nas not yit twelve yeer of age / With herte wilde, & thought volage.” &, *Romaunt* 1298: “As if two yonge dowves were.” – cf. *An Uncommon Girl*.

In to Verdant Fields,<sup>2</sup>  
 the Life Giving *Erbere* of the World,  
 that every Bough<sup>3</sup> & Fruit might show forth  
 HER *various* Perfections ... along THE PATH  
 To Death<sup>4</sup> I move.

A Wisp of Smoke<sup>5</sup> to HEAVEN we raise.  
 The *Wayless* WAY in which all Lovers lose themselves.

THE LOVED ONE's rose-parterre I went to see,<sup>6</sup>  
 That Beauty's Torch<sup>7</sup> espied me, & quoth,  
 when SHE LOVES<sup>8</sup> ... SHE Does So with HER WILL.  
 SHE Works with HER POWERS & not HER ESSENCE,  
 brought into play through HER EYES<sup>9</sup>  
 & of that Inward Glow so Bright.

Wherever Beauty shone in Rosy Cheek,  
 Love lit her Torch from that Flame.

Wherever Beauty dwelt in Fruitive Tresses,  
 she came & found a Heart entangled within those coils.

What profits Rosy Cheeks,<sup>10</sup> forms full of Grace,  
 & ringlets clustering round a Lovely Face?<sup>1</sup>

<sup>1</sup> Cf. *Romaunt* 1327-9: “Oute of that place wente I thoo, / & in the gardyn gan I goo, / Pleyng along full meryly.” &, *Romaunt* 1448: “Till I hadde in all the gardyn be.”

<sup>2</sup> Cf. *Hyp. Arch.* 91. 8-11: “... into great distraction & into a life / of toil, so that *their* mankind might be / occupied by worldly affairs, & might not have the opportunity / of being devoted to the Holy Spirit.” &, *Romaunt* 1387: “What shulde I tel you more of it?”

<sup>3</sup> See, *Purgatorio* VIII. 22-45: DANTE “... I saw two angels come forth from on high & descend below with two flaming swords broken short & without their points. Green & tender leaves just born was their raiment, which they trailed behind, fanned & smitten by their green wings ...”

Also cf. *Romaunt* 1433: “& floures yellowe, white, & rede ...”

<sup>4</sup> See, *Purgatorio* VIII. 22-45: SORDELLO “Both come from Mary's bosom to guard the valley, because of the serpent that will soon arrive.”

<sup>5</sup> Cf. *Romaunt* 1449-50: “& thus while I wente in my play, / The God of Love me folowed ay ...”

<sup>6</sup> Cf. *Romaunt* 1473-75: “That need him must his lyf forgo. / For a fayr lady, *tha' hight Echo*, / Him loved over any creature ...”

<sup>7</sup> Cf. *Romaunt* 1486: “She had in herte so gret woo ...”

<sup>8</sup> Cf. *Romaunt* 1494: “For love, & ben so hoot for woo ...”

<sup>9</sup> Cf. *Purgatorio* VIII. 97-108: DANTE “Through the grass & flowers came the evil snake, turning its head round now & then to lick its back, like a beast that slicks itself. I saw not, & therefore cannot tell, how the celestial falcons moved, but clearly saw both in motion. Hearing the green wings cleave the air, the serpent fled, & the angels wheeled around, flying abreast back to their posts.”

Also cf. *Song FF* 1. 15: SOLOMON “You are charming, my love, you are charming! / You have eyes like a dove!”

<sup>10</sup> Cf. *Song FF* 1. 10: SOLOMON “Your cheeks are made charming with ringlets ...” &, *Song FF* 1. 13-4: SOLOMON: “My dear, you're a sachet of Myrrh / To be laid in my breast! / My dove, you're a cluster of roses ...”

Garden & Mead are in Radiance dight  
& *dewine*<sup>2</sup> the Rose adorns in Lustre Bright.

ii

THOU Hast Striken my Heart,<sup>3</sup> & I Loved THEE.  
Not Elegance of Bodies, nor Fair Harmony of Time,<sup>4</sup>  
nor Brightness of Light, so Gladsome to Our Eyes,<sup>5</sup>  
Incomprehensible Light,<sup>6</sup> through Simple Nudity which enfolds,<sup>7</sup>  
& vehement yearnings & plaits of Love adorned  
with all good things, I find myself,<sup>8</sup> & feel *myself*,  
to be the same Light by which I see, & nothing else.  
& it brings about a Divine Fruition  
in the Abyss of the Ineffible.<sup>9</sup>

Nor sweet Melodies of varied Songs,  
Nor the Fragrant Smell of Flowers, & Ointments, & Spices;  
not Manna & Honey,  
not Limbs acceptable to Embracements of Flesh.<sup>10</sup>

iii

& here there is Death in Fruition,<sup>11</sup>  
& a melting & moribundity into the Essential Nudity  
where all the Living Images  
Reflected in the Mirror of DIVINE TRUTH<sup>12</sup>

<sup>1</sup> Cf. *Song FF* 1. 16: SOLOMON “You are charming, my love, you are charming! – ...”

Also cf. *Romaunt* 1511: “**That shadowed was with braunches grene ...**”

<sup>2</sup> Cf. *Romaunt* 1516: “To drynken of that welle a draughte.”

<sup>3</sup> Cf. *Romaunt* 1547: “Whanne it fel in my remembraunce ...”

<sup>4</sup> Cf. *Romaunt* 1555: “The clere water in the stoon ...” &, *Romaunt* 1560: “The water is evere fresh & newe ...”

<sup>5</sup> Cf. *Romaunt* 1568: “Two cristall stonyss craftely ...”

<sup>6</sup> Cf. *Romaunt* 1574-5: “For whanne the sonne, cler in sighte, / Cast in that well his bemys brighte ...”

<sup>7</sup> Cf. *Romaunt* 1585: “Ryght as a myrrour openly ...” &, *Romaunt* 1588: “Withouten ony coverture ...”

<sup>8</sup> Cf. *Romaunt* 1597-8: “For ther is noon so litil thyng / So hid, ne closed with shittyn ...”

<sup>9</sup> Cf. *Romaunt* 1601: “This is the mirrour perilous ...” &, *Romaunt* 1627-8: “The Welle of Love, of verray right, / Of which ther hath ful many a wight ...” &, *Romaunt* 1635-6: “Allway me liked for to dwelle, / To sen the cristall in the welle ...”

<sup>10</sup> See, *Purgatorio* IX. 13-60: VIRGIL “A short while ago, when thy soul was sleeping within thee upon the vale beneath adorned with flowers, came a lady, & she said, ‘I am Lucia, let me take this man who sleepeth, so shall I hasten him on his way.’ She took thee &, as the day brightened, went on upwards ...”

Also cf. *Song FF* 2. 5-6, &, 8. 3.: SHEPHERDESS “...Because I am fainting with love! / Let his left hand be under my head, / & his right hand be clasped with mine!”

<sup>11</sup> Cf. *Romaunt* 1687: “Whoso might have oon of alle ...” &, *Romaunt* 1704-7: “The swote smelle sprong so wide / That it dide all the place aboute.

Whanne I hadde smelled the savour swote, / No will hadde I fro thens yit goo ...”

<sup>12</sup> Cf. *Romaunt* 1728: “That thorough myn ye unto myn herte ...” &, *Romaunt* 1731: “That, under clothes warme & softe ...”

Lapse. Clothed with Heaven's entering in<sup>1</sup>  
 to an Estate of Peace & Delight  
 & Sweetness of Love, passing in  
 to *my Inmost Parts*,<sup>2</sup>  
 only by movement of *my Heart* did I recognize HER PRESENCE,  
 & by the Flight of all Vices from *me*,<sup>3</sup>  
 & by the suppression of all Carnal Desires,  
 I pass Beyond Power of *my Nature*,<sup>4</sup>  
 Beyond Quickening & Extending,  
 rising by degrees ... I come<sup>5</sup> to the Fields  
 & Spacious Palaces of *my Memory*,  
 where are the Treasures of Innumerable Images.

I recalled<sup>6</sup> the Mystery & Beauty of the flesh.<sup>7</sup>  
 I was rapt & carried away  
 full of aspiration, steeped to the Honeyed Lips of *my SOUL*<sup>8</sup>  
 in so strong a Desire of Glorious Felicity<sup>9</sup>  
 that I know by the Strength & Vehemence of Desires.<sup>10</sup>  
 Infinitely Delightful, so August & Insatiable,  
 the deep longings of HER Aspirations. HER Loving Fervour.  
 HER confident anticipation cannot vie<sup>11</sup>  
 in Sweetness with the Honey,  
 in Gentleness with *the pasche lambe*,<sup>12</sup>  
 in Whiteness with the Lily,  
 a very fair flower is the Lily,<sup>13</sup>  
 clarity with the Sun ... it is impossible<sup>14</sup>  
 that a SOUL should Love thus & not be Beloved.

<sup>1</sup> Cf. *Romaunt* 1794-6: "For evere the body must be lad / Aftir the herte, in wele & woo; / Of force togidre they must goo."

<sup>2</sup> Cf. *Romaunt* 1816: "Toward the Rose that plesede me soo." &, *Romaunt* 1826: "The faire roser to biholde ..."

<sup>3</sup> Cf. *Romaunt* 1833-4: "Toward the roser fast I drow, / But thornes sharpe mo than ynow ..." &, *Romaunt* 1841-2: "That hegge aboute so thikke was, / That closide the roses in compass."

<sup>4</sup> Cf. *Romaunt* 1883: "To serve his love with herte & alle ..." &, *Romaunt* 1894: "& that they may the bet endure ..." &, *Romaunt* 1902: "Myn herte joyfull was & light."

<sup>5</sup> Cf. *Romaunt* 1941-2: "Come at oones, & have ydoo, / For I wol that it be soo."

<sup>6</sup> Cf. *Romaunt* 1955: "My lyf, my deth is in youre hond ..." &, *Romaunt* 1975-6: "For to fulfille youre lykyng, / & repente for nothyng ..."

<sup>7</sup> Cf. *Romaunt* 1983: "& seide, 'I love thee bothe & preise ...'"

<sup>8</sup> Cf. *Romaunt* 1999: "& sithe kisse thou shalt my mouth ..."

<sup>9</sup> Cf. *Romaunt* 2027: "With will & with entencioun."

<sup>10</sup> Cf. *Romaunt* 2040: "Whanne I hadde kissed his mouth so swote ..."

<sup>11</sup> Cf. *Romaunt* 2072: "As it bihoveth, in dede & thought ..." &, *Romaunt* 2108: "For I nought doute of youre servise."

<sup>12</sup> Cf. *Romaunt* 2133-4: "My comaundmentis, day & nyght, / Which I to lovers yeve of right."

<sup>13</sup> Cf. *Song FF 2. 2:* SHEPHERD "Like a lily in thorns, - / Is my dear amongst maidens!"

<sup>14</sup> Cf. *Romaunt* 2153-4: "Whoso luste love, lat hym entendre, / For now the Romance bigynneth to amende." &, *Romaunt* 2158: "Set; for other-gate, ywys ..." &, *Romaunt* 2170: "Of this drem into Romance."

## iv

The SOUL longs to pour out Words of Praise,<sup>1</sup>  
 But it is Sweet Unrest, & cannot contain itself.  
 Already the Flowers are opening,<sup>2</sup> & Beginning  
 To give off Scent ... Bliss & Comfort to the SOUL  
 that the SOUL would never willingly abandon.<sup>3</sup>

THOU Breathest Odours & I drew in BREATH  
 & Pant for THEE.<sup>4</sup> I tasted, & Hunger & Thirst.  
 THOU Touchest *me*, & I Burned for THY Peace,  
 THY Heat, Sweetness, & Song.

If *we* do not quench this Jubilatio  
 Through *our own fault* it begins to incense<sup>5</sup>  
 A Great Inferno which throws out Flames of the Mighty Love,<sup>6</sup>  
 & endows the quintessence of THE PERFECT.

With THEE, *my* Flame,<sup>7</sup> I Burn.<sup>8</sup> Without THEE, die.

How fairest THOU without *me*, O *my whole*?

## v

The SOUL leaps out of Itself<sup>9</sup> like a Burning Fire  
 that has Become ONE Whole Flame<sup>10</sup> & increases

<sup>1</sup> Cf. *Romaunt* 2223-4: “For nothyng eke thy tunge applye / To speke wordis of rebaudrye.”

<sup>2</sup> Cf. *Romaunt* 2329: “& alle wymmen serve & preise ...”

Also cf. *Song* FF 2.11: SHEPHERD “The rain is over & gone, / The flowers appear on the earth, / & the Time of the Singing of Birds is come ...” Cf. BLODEUEDD (whose name means *born of flowers*, or *flower-face*) was a beautiful, magical maiden conjured from the blossoms of oak, broom, & meadowsweet ... [Cf. Lilith – the serpent in the Garden of Eden is frequently portrayed with the face of Lilith, who, in the Hebrew legend was Adam’s first wife: Storm Goddess of the Night, & *desolation*. She considered herself *his* equal & left him - & Eden – rather than submit ... often depicted as winged, with the body of a snake, & said to be *the temptress of Eve:an enemy of men & killer of newborn babies*.. She acquired the character of a wicked demoness who spawned demons from *the seed that men spill: the sperm ejaculate of nocturnal emission & masterbation*.]

<sup>3</sup> Cf. *Romaunt* 2256: “Of robe & eke of garnement ...” &, *Romaunt* 2260: “What garnement that thou shalt make ...”

<sup>4</sup> Cf. *Song* FF 3. 1-2: SHEPHERDESS “On my bed I dreamt of him to-night, / He who is beloved of my soul; - / I sought him but could not find; - ...”

<sup>5</sup> Cf. *Romaunt* 2287-8: “For love doth haten, as I fynde, / A beaute that cometh not of kynde.”

<sup>6</sup> Cf. *Romaunt* 2303: “The lyf of love is full contrarie ...” &, *Romaunt* 2325: “Among eke, for thy lady sake ...” &, *Romaunt* 2338: “Or for a kyssyng, anoonright ...”

<sup>7</sup> Cf. *Romaunt* 2292: “Love hath no joye of sorowful man.” &, *Romaunt* 2399, 2400: “Now reed as rose, nowe yellowe & fade. / Such sorowe, I trowe, thou never hade ...”

<sup>8</sup> Cf. *Song* FF 3. 6: SHEPHERDESS “Like columns of smoke from the burning of myrrh? / With incense & sweets from afar?”

<sup>9</sup> Cf. *Romaunt* 2403-4: “For often tymes it shal falie / In love, among thy paynes alle ...”

<sup>10</sup> Cf. *Romaunt* 2419-22: “After, a thought shal take the so, / That thy love is to fer the fro. / Thou shalt saye, ‘God! what may this be, / That I ne may my lady se?’”

with great force ... the flame leaps<sup>1</sup>  
very high above the Fire.<sup>2</sup>

The SOUL<sup>3</sup> goes forth<sup>4</sup> to deprive Itself of Desire,<sup>5</sup>  
& by Denial & Deprivation that is Faith,  
in order that It may come within Quintessence.<sup>6</sup>

*Part the Third*

i

I turned to *the Blue Heaven* gazing<sup>7</sup>  
into its depth, inhaling its exquisite colour & sweetness;  
the rich blue of the unattainable flower of the sky<sup>8</sup>  
in Ecstasy.<sup>9</sup> SHE Desires<sup>10</sup> ... the Seed,  
the Transcending Substance  
generated from THE ONE, the Source.<sup>11</sup>  
SHE Thirsts for Inward Dulcitude that inebriates  
the mind<sup>12</sup> ... feeling Sweeter than Honey  
enters into HER Immanence<sup>13</sup>  
& inebriates HER with Its Sweetness,<sup>14</sup> so

<sup>1</sup> See, *Purgatorio* IX. 13-60: DANTE “At the hour near morning when the swallow begins her plaintive songs ... & when our mind, more of a wanderer from the flesh & less imprisoned be thoughts, is almost prophetic in its visions, I thought I saw in a dream an eagle with plumes of gold & outspread wings ... terrible as lightning & snatched me up as far as the fiery sphere [between the earth & the moon]; there it seemed that it did burn, & the imagined flame was so scorching that perforce my sleep was broken ...” &, *Romaunt* 2425: “Departed fro myn owne thought ...” &, *Romaunt* 2433: “That myn herte desyreh so.”

<sup>2</sup> Cf. *Romaunt* 2462: “Thyne herte shall so ravysshed be ...”

<sup>3</sup> Cf. *Romaunt* 2481-2: “Ne foe nothyng thou felen may, / Thou shalt not willen, to passen away.” &, *Romaunt* 2489: “Thyn herte full sore thou wolt dispise ...” &, *Romaunt* 2506: “Where thou biheelde hir fleshy face.”

<sup>4</sup> Cf. *Romaunt* 2511: “A sight of hir for to have ...”

<sup>5</sup> Cf. *Romaunt* 2562: “& walowe in woo the longe nyght.”

<sup>6</sup> See, *Purgatorio* IX. 106-117: VIRGIL “Humbly ask that the bolt be loosed.”

Also cf. *Romaunt* 2574-81: “& dreme of joye, all but in vayne, / & thee deliten of right nought, / While thou so slombrest in that thought, / That is so swete & delitable, / The which, in soth, nys but a fable; / For it shall no while laste. / Thanne shalt thou sighe & wepe faste, / & say, ‘Dere God, what thing is this?’”

<sup>7</sup> Cf. *Romaunt* 2583-4: “Which was full swete & apparent; / But now I wake, it is al shent!”

<sup>8</sup> Cf. *Romaunt* 2597-8: “But wolde Love do so I myght / Have fully joye of hir so bright ...”

<sup>9</sup> Cf. *Romaunt* 2612: “Relees of all my passiouun. &, *Romaunt* 2615-6: “So high I have myn herte set, / Where I may no comfort get.”

<sup>10</sup> Cf. *Romaunt* 2624-5: “A, Lord! wher I shall byde the day / That evere she shall my lady be?”

<sup>11</sup> Cf. *Romaunt* 2636: “A, slowe sonne! shewe thin enprise!”

<sup>12</sup> Cf. *Romaunt* 2641-2: “The nyght shalt thou contene soo, / Withoute rest, in peyne & woo.” &, *Romaunt* 2646: “& rise on morwe up erly ...”

<sup>13</sup> Cf. *Romaunt* 2648: “Er evere dawnyng thou maist see.” &, *Romaunt* 2652: “Thider she dwellith, that is so swet ...”

<sup>14</sup> Cf. *Song FF* 4. 10: SOLOMON “How delightful to love you, / My Darling, my Perfect! / To love you is more pleasant than wine; / & your sweetness is more than perfumes!” Also cf. *Romaunt* 2669-70: “That thou [a-] nyght no rest hast had, / So sore for hir thou were bystad.”

that SHE Has Honey & Milk on HER Tongue<sup>1</sup> & HER Lips<sup>2</sup>  
 distil the Honeycomb:  
 a memorial of Abundant Ambrosia,<sup>3</sup> for the Mouth<sup>4</sup>  
 that speaketh out of Abundance of the Heart.<sup>5</sup>

Love alone sets Free<sup>6</sup> & afflictions<sup>7</sup>  
 Liberated from Enslavement to anything  
 of a Nature Inferior ... hidden Manna,  
 not lost or asleep, the Will alone is occupied  
 in such a way that it is a Prisoner, a slave<sup>8</sup>  
 to EVER FREE (of Desire<sup>9</sup>) since *it knows how*  
 to Surrender to One whom *it Loves.*<sup>10</sup>

How Precious YOUR Love *is*  
 As to leave<sup>11</sup> No Liberty to Love any but YOU!<sup>1</sup>

<sup>1</sup> Cf. *Song* FF 4. 11: SOLOMON “Your lips distil odours, my Perfect, / Honey & butter are under your tongue! -” &, *Song* FF 4: 13: SOLOMON “Your glance is a peach grove with excellent fruit.” &, *Song* FF 4. 15: SOLOMON “A Spring in a garden; - / A Fount of the Water of Life ...”

<sup>2</sup> Cf. *Romaunt* 2676: “Shall kysse thee, er thou go away ...” &, *Romaunt* 2684: “Under her clothes pale & lene.” &, *Romaunt* 2687: “Thou shalt wel by thyself see ...”

<sup>3</sup> Cf. *Song* FF 5. 1: SHEPERDESS “Come in, my love, to my Garden; - / I will gather my myrrh & my balm, / I will feed you with honey, / Of my milk & my wine you shall drink; / Come, dearest, eat of my butter, / Come drink & be drunken with love!”

<sup>4</sup> Cf. *Song* FF 5. 2: SHEPHERD “Do I sleep? Yet my heart is awake; / At the voice of my darling it beats! / Open, my Darling; my Love, / My Dove, my Most Perfect! - / My head is all sopping with dew, / My locks with the drops of the night.”

<sup>5</sup> Cf. *Romaunt* 2697-2702: “Unto the mayde that hir doth serve; / So best hir thank thou shalt deserve. / Yeve hir yiftes, & get hir grace; / For so thou may thank purchace, / That she thee worthy holde & free, / Thi lady, & all that may thee see.”

<sup>6</sup> Cf. *Song* FF 5. 3-4: SHEPERDESS “I have put off my clothing! - / Why dress me again? / My feet have been washed! - / Can I soil them again? / My love puts his hand to the latch, / And my breast sighs for him!”

<sup>7</sup> Cf. *Romaunt* 2713: “Leve hool thin herte in hostage ...” &, *Romaunt* 2716: “That hath thin herte in hir kepyng.” &, *Romaunt* 2728: “In sorwe, & thought, & such sighing ...”

Also cf. *Song* FF 5. 5-6: SHEPERDESS “I rose up to let in my love, - / & my hands were all dripping with myrrh, / & my fingers gave off their perfume / On the key of the lock; - / I opened the door to my love, / But my darling had gone! / My soul ran to find, it sought to speak to him, / But it found him not! / I called! – But he did not reply!” &, *Song* FF 5. 8: SHEPERDESS “... If you meet with my lover, you tell him, / That I am afflicted for love!

<sup>8</sup> See, *Purgatorio* XXVII.5-16: FLAMES “*Beati mundo cordi* ... [MATTHEW 5.8: ‘Blessed are the pure in heart.’]” Also cf. *Romaunt* 2738-9: “A man loveth more tenderly / The thyng that he hath bought most dere.” &, *Romaunt* 2742: “For which a man hath suffered sore.” &, *Romaunt* (2779, 80): “Blessid be hope, which with desir / Avaunceth lovers in such maner!”

<sup>9</sup> See, *Purgatorio* XXVII. 5-36: STADIUS “My son, here may be torment, but not death. Remember, remember ... Be assured that if thou didst abide in the heart of these flames a thousand years it could not harm ... Put away, put away now all fear ... Now look, my son, between Beatrice & thee is this wall.”; Also see, *Purgatorio* XXVII. 41-54: VIRGIL “What do we desire to stay on this side?” ... [DANTE ‘Then he entered into the fire ... As soon as I was within, I would have flung myself into molten glass to cool me, so immeasurable there was the burning ...’] ... VIRGIL ‘I seem to see her eyes already.’”

<sup>10</sup> Cf. *Romaunt* 2797: “Whanne ony lover doth compleyne ...” &, *Romaunt* 2801: “It makith lovers to have remembraunce ...”

<sup>11</sup> See, *Purgatorio* XXVII. 64-108: DANTE “Little outside could be seen there, but by that little I saw the stars brighter & bigger than their wont. & as I was thus ruminating, & thus gazing at them, sleep fell on me,

Is there anything more to be Desired than Charity?<sup>2</sup>  
 Charity<sup>3</sup> which makes THEE, O SOUL,  
 no longer content with Human Tutelage.

ii

It is an Embrace ... the Awakening of Faith,  
 ultimate Purity & Unity, a wholeness which Caresses  
 everything that is Uncreated & Eternal. Emptiness is  
 a Fullness. The SOUL Loves & knows not else.<sup>4</sup>

Bewildered & Intoxicated with Love.<sup>5</sup>

Unutterable Delight in the Enjoyment of *its* Agony  
 which seems, to me, like Nothing Else  
 but an almost Complete Death  
 to all the things of this World.

& in Slaying, THOU Hast Changed Death into Life.<sup>6</sup>  
 & Death is absorbed in Victory.<sup>7</sup>

sleep which often knows the news before the event comes to pass. In the hour, I think, when Cytherea, who seems ever burning with the fire of love, first beamed from the east on the mountain, I seemed to behold in a dream a young & beautiful lady going along a meadow gathering flowers, & singing she said: ‘Know, whoever asks my name, that I am Leah, & go plying fair hands here & there to make me a garland; to please me at the glass I here adorn myself, but my sister Rachel never stirs from her mirror & sits all day. She is fain to behold her fair eyes as I to adorn myself with my hands: she gratifies herself with contemplation, I with doing.’”

Also cf. *Romaunt* 2806: “To make a mirrour of his mynde ...”

<sup>1</sup> Cf. *Song* FF 5.9: CHORUS “Oh! fairest of women! / What is your Lover, more than other Lovers? ”

<sup>2</sup> Cf. *Song* FF 6.1: CHORUS “O! Fairest of women? / Where wanders your lover? –”

<sup>3</sup> Cf. *Romaunt* 2816: “The peyne of lovers & her rage.” &, *Romaunt* 2834: “The which is closed in hir herte.” &, *Romaunt* 2841: “Which of hir love made a song ...”

<sup>4</sup> Cf. *Song* FF 6. 3: SHEPHERDESS “I am my lover’s, - my lover is mine! - / He strolls among lilies.”

<sup>5</sup> Cf. *Song* FF 6. 9: SHEPHERD “But my Dove is *the one*, that is perfect, ...” &, *Romaunt* 2853: “Hir love she hadde full well assayed ...” &, *Romaunt* 2864: “That hath thyn herte in hir kepyng; / Of hir beaute, & hir semblaunce ...” &, *Romaunt* 2869: “Do ony thyng that may hir plese ...” &, *Romaunt* 2877: “& what she is he loveth so ...”

<sup>6</sup> See, *Purgatorio* XXIX. 16-144: DANTE “& lo! a sudden brightness flooded [the great forest on all sides], so bright that it set me on doubt if it were lightning ... Then I beheld people in white following after [them] ... & whiteness so pure there never was on earth ... I saw flames, which seemed like streaming banners, advance, leaving the air behind them painted ... Beneath so fair a sky ... Even as star follows star in the heavens, four creatures came after them, each crowned with green leaves. Every one was plumed with six wings, the plumes full of eyes ... The space between these four contained a triumphal car upon two wheels, which came drawn at the neck of a griffin [half eagle & half lion] ... By the left wheel four ladies clothed in purple made festival, following the lead one of them, who had three eyes in her head.”

<sup>7</sup> Cf. *Romaunt* 2904-9: “To sen his lady by the morwe. / For it is a full noble thing, / Whanne thyne eyen have metyng / with that relike precious, / Wherof they be so desirous. / But al day after, soth it is ...”

## iii

A Naughted PSYCHE whose Self & whose activity<sup>1</sup>  
have been brought to Naught by means of Grace.<sup>2</sup>

Celestial Joys transform the SOUL & make *it* Heavenly,  
a throne of Repose & Perfect Rest.<sup>3</sup>

Spiritual Sleep of the SOUL  
into the Bosom of *its* Beloved<sup>4</sup>  
comprises enjoyment of All to the Calm & Rest & Quietus  
of the Peaceful Night<sup>5</sup> ... as Passing Away from the Iness<sup>6</sup>  
& coming to an End in the Dark Silence  
whereof All Lovers<sup>7</sup> lose themselves,  
coalesced, shriveled up & Buried in a Grave<sup>8</sup>  
that does not Love ... Noetic Being.

## iv

Honour & Glory must be renounced & completely rejected  
for Love in this Life hast No Other Pleasure, nor Desire.

All the ability OF my BLOOD<sup>9</sup> & Flesh is moved through Love.<sup>1</sup>

<sup>1</sup> Cf. *Romaunt* 2997-9: “The whiche may noon ese do / Whanne thou art fer thy lady fro; / Wherfore thou prese alwey to be / In place where thou maist hir see.”

<sup>2</sup> Cf. *Romaunt* 2913: “For whanne thyne eyen were thus in blis ...” &, *Romaunt* 2918-9: “Of all this harm to make an ende. / The eye is a good messanger ...”

Also cf. *Song* FF 7. 1: DANCING GIRL “Why should you look at that skulker, / More than at a Mahanami Dancer?”

<sup>3</sup> Cf. *Romaunt* 2922-3: “To voide hym of his peynes clen. / Wherof the herte rejoiseth soo ...”

<sup>4</sup> Cf. *Romaunt* 2965: “That myght me ease or comfort gete ...” &, *Romaunt* 2967-8: “The roser was, withoute doute, / Closed with an hegge withoute ...”

<sup>5</sup> Cf. *Romaunt* 2974-7: “But evere I dradde blamed to be, / If men wolde have suspeccioun / That I wolde of entencioun / Have stole the roses that there were ....”

<sup>6</sup> Cf. *Romaunt* 2996-7: “I shall not feyne, dredeth nought; / For I am bounde to youre servise ...” &, *Romaunt* 3017: “To kepe the roses of that roser ...”

<sup>7</sup> Cf. *Romaunt* 3025: “Of wikkid maners & yvel fame.”

<sup>8</sup> See, *Purgatorio* XXIX. 121-129: DANTE “Three ladies went dancing in a round [by the right wheel], one so red that she would hardly be discerned in the fire, the next as if her flesh & bones had been made of emerald, the third like new-fallen snow; & they seemed to be led, now by the white, now by the red, & from the song of her the others took measure slow & quick ...” Also cf. *Romaunt* 3031-2: “There was a womman eke that hight / Shame, that, who can reken right ...” &, *Romaunt* 3042-4: “& whanne that Shame was thus born, / I was ordeyned that Chastite / Shulde of the roser lady be ...” &, *Romaunt* 3048-50: “For Venus hir assailith soo, / That nyght & day from hir she stal / Botouns & roses overall.” &, *Romaunt* 3055-60: “Anoon Resoun to Chastite / Is fully assented that it be, / & grauntide hir, at hir request, / That Shame, by cause she is honest, / Shall keper of the roser be. / & thus to kepe it ther were three ...”

<sup>9</sup> See, *Purgatorio* XXX. 31-75: DANTE “Olive-crowned over a white veil, clad under a green mantle with hue of living flame, a lady appeared to me, & my spirit, which now for so long had not been stricken with awe ... felt old love’s mighty power ... Not a drop of blood remains in me that does not tremble. I recognize the marks of the ancient flame.”

All that I do ... I do through Love.<sup>2</sup>  
 All that I suffer ... I suffer for Love's Sake.<sup>3</sup>

Without love<sup>4</sup> Fear hath Torment & Honour hath no Grace.

Honour & Glory seasoned with the Honey of Love.

Manifestation, Reflection, the Garment of Inner Perfection,  
 Imperishable & Unchangeable in its Essential Doxa;  
 Perfect Felicity above all Glory  
 forth-spreading by the same Grace of Might,  
 of length & breadth & height & Deepness without End.

& all is One Love.<sup>5</sup>  
 & in this Love Our Life is EVERLASTING.<sup>6</sup>

*Part the Fourth*

i

The Night is Nothing  
 other than a complete withdrawal of the SOUL  
 from Earthly Things by an Intense Desire to Love.<sup>7</sup>

In Darkness Enwrapped & Falling<sup>8</sup> ... as ONE  
 Who has lost THE WAY.<sup>9</sup>

ii

Rising in the Morning  
 dispels the Nigrescence of the Night & Reveals  
 the Lustre of Day & the Fruitive Love

<sup>1</sup> See, *Purgatorio* XXX. 31-75: BEATRICE "Look at me well; verily am I, verily am I Beatrice. How didst thou deign to approach the mountain? Knowest thou not that man is happy?" Also cf. *Song* FF 7.11: SHEPHERDESS "I am for my lover, & he longs for me."

<sup>2</sup> Cf. *Romaunt* 3085-6: "Of Love, that tok & wounded me, / & seide, "Sir, so mote I thee ..."

<sup>3</sup> Cf. *Romaunt* 3089-90: "For sithe (if I shall not feyne) / In herte I have had so gret peyne ..."

<sup>4</sup> Cf. *Romaunt* 3093: "I drede youre wrath to disserve." *Romaunt* 3308: "The soore of which shall nevere slake ..." *Romaunt* 3311-2: My lyf, my deth, & my martire, / & tresour that I moost desire."

<sup>5</sup> Cf. *Romaunt* 3229-31: "Hir aqueyntaunce. Is perilous, / First softe, & aftir noious; / She hath (thee) trashed, withoute wen." *Romaunt* 3246-49: "That hath thee in sich peyne set, / And thee in herte tourmented soo. / I can nat sen how thou must goo ..."

<sup>6</sup> Cf. *Romaunt* 3269-72: "This is the yvell that love they call, / Wherynne ther is but foly al; / For love is foly everydell. / Who loveth in no wise may do well ..."

<sup>7</sup> Cf. *Romaunt* 3329-31: "I wole me gete prys or blame / & love trewe, to save my name. / Who that me chastisith, I hym hate."

<sup>8</sup> Cf. *Romaunt* 3348-9: "Thanne fell into my remembraunce / How Love bad me to purveye ..."

<sup>9</sup> Cf. *Romaunt* 3419-20: "I you require & pray that ye / Of me have mercy & pitee ..."

& the Fruitive Possession,  
more than the Striving, Dynamic Love  
& the partial, conditional possession.

Even *so* this Euphoria that is Tranquil & Quiet  
raised from the Darkness in the midst of Tranquility;  
& in the Silence of the Night  
there was Spoken  
in *me* an Idea of Ideas, a Secret LOGOS,<sup>1</sup>  
in the Purest Part of *my* SOUL,<sup>2</sup> in the Noblest *Ousia*,  
in that very Essence<sup>3</sup> ... I heard a Harmony<sup>4</sup>  
of Sublimest Music surpassing all Melodies.  
& that Eurhymy(c sound) was Silent,<sup>5</sup>  
a most sounding Solitude sonorously received in THE PNUEMA.  
The Spiritual Sound of Excellence.  
The Central Silence of Pure Peace & Abode of Heavenly Birth,  
the Arena of THE VITAL BREATH,<sup>6</sup> that Lotus Land of Purity.

iii

The Fertile Ground of Piety is Love,<sup>7</sup>  
& the working of Mercy is *our* keeping in Love.<sup>8</sup>

Empathy is a Sweet Gracious working in Love,  
Mingled with Plenteous Pity & made Perfect in its weakness,  
for Ruth worketh turning to us All Things to Good.<sup>9</sup>

iv

I IT AM, the Might & the Goodness,  
Light & Grace that is All Blessed Love.

<sup>1</sup> Cf. *Romaunt* 3358: “Withynne the gardeyn walke & pley ...” &, *Romaunt* 3406: “Oonly to aske of you mercy.” &, *Romaunt* (3411-6): “For Love made me for to doo / That I have trespassed hidirto; / Fro whom I ne may withdrawe myn hert. / Yit shall I never, for joy ne smert, / What so bifalle, good or ill, / Offende more ageyn youre will.”

<sup>2</sup> Cf. *Romaunt* 3484-8: “I wepte for I ne might it fynde. / I compleyned & sighed sore, / & langwissched evermore, / For I durst not over goo / Unto the Rose I loved soo.” &, *Romaunt* 3524: “Fro love his herte may not goo.”

Also see, *An Uncommon Girl*.

<sup>3</sup> Cf. *Romaunt* 3569-70: “Love hath to hym do gret distresse, / He hath no need of more duresse.”

<sup>4</sup> Cf. *Romaunt* 3627: “I saw the Rose, whan I was nygh ...” &, *Romaunt* 3634: “To sene it was a goodly thyng.”

<sup>5</sup> Cf. *Romaunt* 3642-3: “For the seed was nat sene. / Ful fayre it spradde (God it blesse!)”

<sup>6</sup> Cf. *Romaunt* 3658-60: “To have a kyssyngel precious / Of the goodly fresshe Rose, / That so sweetly smellethe in my nose.”

<sup>7</sup> Cf. *Romaunt* 3673: “To yeve no lover leave to kys ...” &, *Romaunt* 3678-9: “For whoso kyssyngel may attayne, / Of loves payne hath (soth to sayne) ...”

<sup>8</sup> Cf. *Romaunt* 3695-6: “Aftir the kis, in peyne & woo, / Sith I to kis desired soo ...”

<sup>9</sup> Cf. *Romaunt* 3710: “& in hir servise her hertes set.” &, *Romaunt* 3722-3: “She was araid richely. / Devoyd of pryd certeyn she was ...” &, *Romaunt* 3729: “To graunte hym nothing but a kis?”

I AM that maketh Thee to Love:  
 I AM that maketh Thee to long:  
 I IT AM, the endless fulfilling of All True Desires.  
 I IT AM, a New Vicification of Thy Presence  
 that is to raise Thee out of the Darkness of Epiration  
 into the Light of Life & Give Thee Power to Become:  
 I IT AM<sup>1</sup> ... Bruiser of the Serpent<sup>2</sup>  
 resisting the Evil of Fallen Nature,  
 & so Perfectly Hating the able Corruption of Souls  
 to rather Suffer the Flames of Hell, wherein Nothing Burns  
 but Self-Will (which when put off there is No Will)  
 than Willingly be Guilty<sup>3</sup> of the Error  
 of Never Dying in Love.<sup>4</sup>

## v

I found the Mirror<sup>5</sup> & kept it Bright,  
 Clean from the Corruption of the Flesh & Worldly Vanity.  
 I mortified<sup>6</sup> the Concupiscence of the Flesh  
 & the Concupiscence of the Eyes  
 & the Pride of Life. & Blind, Beholding  
 unto the Naked Being<sup>7</sup>  
 wretchedness with Sorrow & Contrition.

All the Being & Power & Virtue of the SOUL:<sup>8</sup>  
 A crystal clear & Pure Pearl!<sup>9</sup>

*Part the Fifth*

Now Mark:<sup>10</sup> when the Creature claimeth<sup>1</sup> ... the Creature

<sup>1</sup> See, *Paradisio* XIX. 97: The DIVINE EAGLE “As are my notes to thee who cannot follow them, such is the eternal judgment to [you] mortals.”

Also cf. *Song* FF 8. 6: SOLOMON “Place ME like a seal on your heart ...”

<sup>2</sup> Cf. *Romaunt* 3738: “Of age yong, lusty, & fair.” &, *Romaunt* 3743-6: “& eke his lippis rody, & mete / Oonly to pleyen & to kesse. / Graunte hym a kis, of gentilnesse”

Also, cf. The Dying Cow Hand’s Lamentation, “... & his lips were flame red.”

<sup>3</sup> Cf. *Romaunt* 3757: “Graunte to me the Rose kisse.” &, *Romaunt* 3759-60: “& to the Rose anoon wente I, / & kisside it full faithfully.”

<sup>4</sup> Cf. *Romaunt* 3772: “I suffer noy & moche peyne.” &, *Romaunt* 3902: “Of herte crye you here mercy ...”

<sup>5</sup> Cf. *Romaunt* 3905: “Of my foly I me repente ...”

<sup>6</sup> Cf. *Romaunt* 3913: “No wonder is, if that drede have I.”

<sup>7</sup> Cf. *Romaunt* 3922-3: “Wherefore I am right inwardly / Sorrowful, & repente me.”

<sup>8</sup> Cf. *Romaunt* 3926: “I shall repente furthermore ...” &, *Romaunt* 3977, -79: “We han passed, not ashamed ...” &, *Romaunt* 3984: “& late us shew him openly” &, *Romaunt* 3990: “That hath suffred now so long ...”

<sup>9</sup> See, *Paradisio* XXIV. 1-18: DANTE “... if by the grace of God this man has a foretaste of that which falls from your table, ere death prescribe his time to him, give heed to his measureless yearning & bedew him somewhat: you drink ever of the fountain whence flows that on which his mind is set.’ Thus Beatrice: & those ecstatic spirits formed themselves as spheres [upon fixed poles], flaming brilliantly like comets.”

<sup>10</sup> MATT 14.27. Take Courage! I LIVE: be not afraid. (See, *Dumont epigram: One Nation, One Noose, One Neck.*)

Goeth astray & the Creature falleth into Descent<sup>2</sup>  
 Through Desire & through Love  
 Into Abyssmal, Uncomprehendable Emmanation  
 & Penetrates it in a WAY that is Wayless.  
 & in the Fruitive Inclination of THE SPIRIT, vanquishes.

Make haste & come down:  
 Awaken then, O THOU that Sleepest,<sup>3</sup>  
 WHO from All Eternity has been Espoused to THY SOUL:  
 The Sun of Righteousness will Rise<sup>4</sup> & Illuminate  
 Minds to MA'Āt & Enkindle *their* affections  
 with Burning Love  
 aglow with Wondrous Lustre.

Shut your eyes & change to & wake ‘another Way of Seeing.’<sup>5</sup>  
 Begin to Search for this Pearl,  
 The Secret of the Sea, uttering<sup>6</sup>  
 Thunderously, like a Spent Cloud,<sup>7</sup>  
 a thick Cloud of Unknowing,<sup>8</sup> of Forgetting,<sup>1</sup>

&, REV 19. 9. These are ‘the True Declarations of God.

<sup>1</sup> See, *Paradisio* XXIV. 19.: DANTE “... as most beautiful I saw issue of flame so blissful that it left none there of greater brightness; & thrice round Beatrice it wheeled with so divine a song that my imagination cannot revive it for me ...”

Also cf. *Romaunt* 4113: “& whanne I thenke upon the kiss ...” &, *Romaunt* 4117-8: “Me thenkith I fele yit in my nose / The swete savour of the Rose ...” &, *Romaunt* 4123-5: “For whilom with this Rose, allas! / I touched nose, mouth, & face; / But now the deth I must abide.” As well as, cf. *Song FF* 8. 6: SOLOMON “For Love is strong as is Death, - / ... Its flashes are flashes of fire, - / It fiercely inflames! -”

<sup>2</sup> Cf. *Romaunt* 4127: “That onys I touche may & kisse ...” &, *Romaunt* 4130: “Which brent myn herte in many wise.” &, *Romaunt* 4136-7: “For I am fallen into helle / From paradys, & wel the more ...”

<sup>3</sup> See, *Paradisio* XXV. 13-27: BEATRICE “Look! Look! Behold ...”

Also cf. *Romaunt* 4008: “Why slepit thou, whanne thou shudde wake?”

<sup>4</sup> Cf. *Romaunt* 4021: “Art thou now late? Ris up in hy ...” &, *Romaunt* 4037: “To do men plesaunce or service ...” &, *Romaunt* 4046: “Whanne thou shuldist wake, thou art aslepe.”

<sup>5</sup> See, *Paradisio* XXV. 13-27: DANTE “As when a dove alights near his mate, & the one pours out its love for the other, circling round & murmuring, so did I see ...”

(Also) See, *Paradisio* XXV. 100-8: DANTE “Then, [from among them,] there flashed forth such a light ... & as a joyous virgin rises & comes forward & joins the dance solely to do honor to the bride, & not out of any wantonness, so did I see the illumined splendor join the other two, who were wheeling round in a manner that befitting their burning love. There it launched itself into their singing & their dance; & my Lady kept her gaze upon them, silent & unmoving, just like a bride.” Also cf. *Romaunt* 4330-1: “To hyn that cast in erthe his seed, / & hath joie of the newe spryng.”

<sup>6</sup> Cf. *Romaunt* 4364-6: “A fool is he that wole hir trust; / For it is I that am come down, / Through change & revolucion!”

<sup>7</sup> Cf. REV 22. 1: “& he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God & of the Lamb.” Also cf. *Song FF* 8.7: *The AGED MOTHER* (of all poetry) “Many waters can never quench love! - ”

As well, cf. W<sup>m</sup> BLAKE, *Jerusalem* 71. 17-9: “...in your own Bosom you bear your Heaven / & Earth, & all you behold; tho’ it appears Without it is Within / In your Imagination of which this World of Morality is but a Shadow.”

<sup>8</sup> See, *Paradisio* XXX. 61-99: DANTE “& I saw a light in the form of a river pour its radiance between banks painted with a marvelous spring. From out of this torrent came living sparks, & dropped into the blossoms

on the Shore: Turn *to* THY HEART & THY HEART shall find!<sup>2</sup>

Take *it* & kiss *it* ... wear *it* as an Adornment, a Diadem.<sup>3</sup>

Remembering<sup>4</sup> THY LIP, the Ruby Red, I Kiss.<sup>5</sup>

*opus et operatio*

*ANGELS GUIDING*

**GLORY**

*PHANTASIES PURSUING*

---

on either side like rubies set in gold. Then as if inebriated with the odors, they plunged themselves again into the marvelous flood, & as one entered another emerged. ‘The lofty desire that now burns & surges within thee, to have more knowledge of the things thou seest, pleases me the more it swells. But of this water thou must drink first before the great thirst in thee can be satisfied.’ So spoke the sun of my eyes [Beatrice] unto me, then added: ‘The river & the topazes pass that pass in & out of it, & the merriment of the grasses, are but shadowy forecasts of their true being ...’ Then, bending down to make better mirrors of my eyes ... the flowers & sparks changed before me into a greater joyfulness ...”

Also cf. Ps 36.8-9 “& thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light we shall see the light.”

<sup>1</sup> See, *Paradisio* XXXI. 55-73: DANTE ”... like a swarm of bees that one moment plunge into flowers & the next go back to where their toil is turned to sweetness, descended into the great flower adorned with so many leaves, & thence rescinded to where their love abides forever ...”

<sup>2</sup> Cf. *Romaunt* 4382: “Putten thin herte in no servage.” &, *Romaunt* 4388: “At large kep thyn herte free ...”

<sup>3</sup> See, *Paradisio* XXXI. 1-12: DANTE “In form, then, of a white rose ... which, with his own blood, Christ made his spouse.” However, conceived & depicted by BLAKE, as both a rose & a sunflower, a hybrid, & rooted in the pernicious dogmas of the Immaculate Conception & the Virgin Birth – sexual love, branded a sin & forced to conceal itself in hypocrisy.

*Before primitive people connected the sexual act with childbirth 'all people were Immaculately Conceived.'*

<sup>4</sup> (&) Enter into the joy of thy Lord. : Apron Lecture, Masonic Monitor, (Craft Ritual Manual).

*See, Paradisio* XXXI. 112-7: SAINT BERNARD “Child of grace, this blissful state will not be known to thee by keeping thine eyes down here at the base; but look at the circles up to the most remote until thou seest enthroned the Queen [Mary] to whom this realm is subject & devoted.”

It is right & meet to do so.\*

<sup>5</sup> Cf. *Romaunt* 4409-10: “Whanne I remember me of my woo, / full nygh out of my witt I goo.” &, *Romaunt* 4558: “To kisse the Rose, faie & swet.” &, *Romaunt* 4066: “He seide, ‘Out of my wit I goo!’” &, *Romaunt* 4068: “Certis, I have now lyved to long ...”

Also cf. *Song FF* 8. 13-4: SOLOMON “I, Myself, have proclaimed it! / Go away with your love, & be like a Gazelle, / Or the Fawn of the Deer, on the sweet-scented hills!”

Beware. There are fauns  
 who facing the lion  
 die of fright just thinking  
 the lion might be hungry.  
 CYDIAS, c. 400 BCE

More intent on pleasure than matters of salvation.  
 ARCHPOET, c. 1165

## “A F L I C T I O N ”

Eternal bondage & a bed of need.

To a Daughter of Flesh from a Man of Dust, (*an plagiarism of love's bastardizing history*).

Slusty whispers hot-honeyed breath sweet as rain pours  
 for us from soul to soul, O as blossoming love.

Your pleasant coo, O dove, is more melodious  
 than the music of the water as it plashes.

Listen! wayward & wildly pounds heart-throbs' swan-song:

There is a dreamy *lioness* who lives amongst us.  
 A slender, lovely, graceful creature fair, & faye,  
 whom I watch with foolish eyes (because I love her).<sup>1</sup>

Her cheeks smell fragrant-like, spice-beds overflowing with myrrh:  
 her purity & innocence flushed & flesh blushed:  
 ivory pearléd, fresh, lapis-lazuli-veined,  
 marble pillars upon gold bases ... radiant,  
 airy & light rising aglow, a fiery *rokh*  
 risen into the empyreal zenith, sprite  
 fluttering o'er the volcanic mountain aflame.

& her voice, the gift of the swallow, fluttering,  
 calling to me, altogether more delightful  
 than sweetness. *I am my lover's & she is mine.*

Wide-eyed doves, together in places gladdening:  
 can you imagine that song, little swallow?

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<sup>1</sup> Cf. ARCHILOCHUS (c. 650 BCE).

my heart, dear sister, sings – *love hast never harmed me.*

## 2

My sister's mouth is a damp-bedewed lotus,  
her breasts mandragoras ... dawn-mist, lovers abed,  
two hearts obedient in their beating made one.

My life caught up with yours. Your beauty dost bind me.

& you, O dear dove, my heart strives to reach the height  
of your love – sweet like your hair, the lure in the net  
that dost ensnare, me, O unable to resist  
the temptation of thy bait: whilst I entangle  
in thy love, unable to break free, caught, captured,  
in your net: caught up as I am & made your slave.

A poor fool before you ... & when the shadows go dark,  
quiet - you bring to light what is hidden.

O Daughter of Flesh, *let us, you & I alone*  
sort these matters out. Fear nothing. I shall be tame.  
I shall behave & reach, if I reach, to soft touch:  
breast & thigh, go bare, go bare ... still virgin to me.

Thine hot lip hast ne'er touched mine to gain mine desire.

O sing for me that delightful song which drives all:  
hold back nothing. Drive all things out of my mind.<sup>1</sup>

I say no more, but take in hand, & lay thee down  
'pon myriad flowers, & slide my hand under -  
to still the fear in thine brown eyes. O thine brown eyes.

## ii

Art thou trembling like a faun, quiet, panting?

I caress hot breasts with a light lingering look.

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<sup>1</sup> THEOCRITUS (c. 300).

The one I grope. The other lips touch. I swear, goddess,  
I don't know which pure-flame tipped heap I want the more!

Mouth to mouth joined we lie, your naked breasts, *wanton*  
for my fingers, for my fury, deep down grazing  
on the silvery plain of thy warbling throat.

Come with me, my love, come away: the storm hast burst  
& the rains have fed the earth & left it fiery  
bright with blossoms. Birds wing on the low sky singing,  
dove & swallow flutter in the open on high.  
& the vine tendril curls shaded by downy-leaf:  
but for me, love never sleeps ... she scorches ablaze  
as lightning; & she shakes me to the root, storming  
out of the airy heavens, my heart overwhelming.

I was drowsy, but my heart is awake. Listen!  
Sister, my love, open & let me in, my dove.  
My perfection. My head is soaked. My hair is drenched  
with dewdrops ... of nights passing into morning mist.

## 3

O I caressed the beauty of all her body  
& came furiously in a sudden white spurt  
while I didst stroke her hair. The hair of her I love.

My hands are sticky with myrrh. Fingers dripping myrrh.

How sick I am with love. Thy face is purest gold.  
Thy hair is a heap of curls. Thine eyes float like two birds  
over a pool suspended, bathed in creamy milk.

Without you & your love, my heart wouldst beat no more.  
Without you & your love, sweet dost sour bitter.  
Without you & your love, my love, I cease to live.

O listen! darling, mine heart's life dost need you, love,  
for when you breathe, mine is the heart that, aching, beats.

With candour I confess my love. I love you, yes,  
& wish to love you closer. & wish you'd love me.

Let not your heart be troubled during your sojourn,  
here, down upon the flooded earth ... flooded by *thine* love.

Put incense & sweet oil upon you, garlanded  
flowers at thy breast. Let sweet music play before you.  
Count, if you can, each plangent wave that comes ashore;  
from every possible sea. Count, if you can,<sup>1</sup>  
all the infinite passions of eternity  
wherein you take my breath away, made prisoner,  
entangled in the fabric of your net of love.

& quickening in love, O at your gentle laughter  
that stings my breast & jolts my heart if I so dare  
the shock of a glance. (& I cannot speak.)

My tongue sticks in my dry mouth. My lips parch *wanton*.  
Thin fire spreads beneath my skin. My eyes cannot see.  
& my roaring ears echo in secret labyrinths.  
Chill sweat glides down my back. I turn greener than grass.  
I shake. I am neither living nor dead, & cry ...<sup>2</sup>

It is the middle of the night & time blurs on.

& the hours go by. & alone. & not sleeping.

I am neither living nor dead & cry inside,  
out of the lost empty ... our desire loosening  
arms, knees, thighs: sharing looks more melting than honey.

What honey would you rather eat? than that nectar  
which the humble bumble bee spun from loves sweet seat?

What distillation ever comes more dear than, or  
more creamy rich & pure than from her honeycomb?

Love in its fullness like a peach for us to share:<sup>3</sup>  
our mouths, hot & wet, dripping with sweet honey:  
our mouths, joy, sticky of *slusty* ambrosia  
gleaned of deft earths' scattered flowers, gently budding.<sup>4</sup>

<sup>1</sup> ANACREON: ... *every leaf on every tree*. & count each wave that comes ashore from every possible sea – compute, if you can, the countless loves ...

<sup>2</sup> SAPPHO, *The Arbor*.

<sup>3</sup> SEMONIDES. Cf. "Hearts hunger all can understand."

<sup>4</sup> LUCRETIUS.

O the birds exult you & herald in your coming  
 & nothing glorious or beautiful can be  
 without your coming forth ... the phoenix rising,  
 bringing lasting gifts for your Man of Dust,  
 saying, "Alas, my brother, th'ast taken from me.  
 Th'ast taken from me. Your brothers' tears have made wet."<sup>1</sup>

ii

Let us live only for loving, O, each other.  
 Let us lust only for each other's mouths kisses:  
 to kiss each other, & taste & explore each other.

Give me a thousand kisses, then a hundred & more  
 without pause ... volumes of kisses. More than kisses.

& two mouths breathing together each other's breath.

Give me a thousand kisses, then a hundred & more  
 without pause ... volumes of kisses. More than kisses.

Eyes opening. & closing. Two bodies, curled -  
 & curled tresses a love cave around thy face.<sup>2</sup>

My eyes feasting on naked shoulders, breasts, & thighs.<sup>3</sup>

&, O goddess, tomorrow love shall have its way  
 with *ingenue* & *olde roué* inveigling ... lovers.

& blossoms. & myrtle sprays alive with whispers.

iii

Tomorrow all will all commingle in desire.  
 Let us live only for loving, O, each other.  
 Let us lust only for each other's mouths kisses:  
 to kiss each other. & taste. & explore each other.

Give me a thousand kisses, then a hundred & more  
 without pause ... volumes of kisses. More than kisses.<sup>4</sup>

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<sup>1</sup> CATTALUS, "By Strangers".

<sup>2</sup> PROSPERTIUS SEXTUS (50 – 16 BCE), "O Blest of All Nights."

<sup>3</sup> OVID, "Amores."

<sup>4</sup> Cf. ANTARA (c. 550): "Wouldst that kisses take me from thy mouth to mine ..."

O goddess! an empty bed is hard-kept alone.  
 Even every virgin wonders loss each sunset  
 as each moonrise discovers lovers intricate postures:  
 as love rides roughshod o'er every heart ... all.

O goddess! tomorrow love will reign over all;  
 over every fish & bird & beast ... all hearts.

. . .  
 She is alone now. Two halves made whole. There is no other.

Bright with her myriad pleasures, an enchanting  
 flowering fragrance spreading like a fiery flood.  
 & dawn drowns in deep brown eyes ... head whirling. Unable.

Mute. Dumbstruck with longing & hope, our hearts bursting ...

O goddess! an empty bed is hard-kept alone.

Give me a thousand kisses, then a hundred & more  
 without pause ... volumes of kisses. More than kisses.

The friendly earth spreads its roses over the whole land:  
 gathered everywhere & lasting forever because of love  
 binding ... you who would violate my love,  
 bright morning star, rising on pink horses: came:  
 quickening - O that gladdened day th'ost enlightened.

. . .  
 Peach blossoms crowd the river banks as far as sight.  
 & drifting to the waters source ... I see no one!

Clarity of the moon brings quiet to quickened hearts.  
 & when the sun rises out of clouds at daybreak,  
 flowers sweeping brightness, *paradisiacally*,  
 sparkling diamonds glistening dewy radiance:  
 phoenix-tail on scented silk, stitched deep into night:

the fan's sliced moon<sup>1</sup> ... not hiding her glowing *fleshame*.

Wouldst our love stand a rock for all eternity,  
unchanged forever – but life does not allow us  
to halt the passage of time even for a moment.<sup>2</sup>

ii

& laughter & songs rose up flowering blossoms  
smooth as silk, fragrant as orchids & white as jade:  
her lips red, cheeks blushing, O even more crimson.

Shouldst I once more know the warmth of thine features fair,  
all my life will I give thanks to pure azure skies,  
yielding to a love that recognizes no bounds ...  
going to you by night treading the paths of dreams:  
soundlessly to pad around & prowl without fear,  
blood-fueled, tempestuous, fluid floating ... a kiss.

A floating sea-foam body that waits for soft hands ...

O your gathering hands washed by fragrant perfume:  
your lips that scatter peach blossoms. & cherry blossoms.

&, O bliss, perfume stirred around them when they stirred,  
like odor of clove on a fresh breeze. & tears flowed  
o'er your throat & o'er my throat as free as blood flows.

Waves of flowers being bandied like dust, as though  
a breeze had quickened the sea & set it blooming.<sup>3</sup>

Blossoms whose hue is paler than it once was.

But we warblers in the shade of blowing blossoms,  
are utterly changed ... our secret kept by damp mists,  
scented rising from our garlanded court of love.

If you love me true ... if you love me pure ... then come.  
Then come ... love ... for love ... our love is not forbidden.<sup>1</sup>

<sup>1</sup> SHANG-YIN (812 - 858).

<sup>2</sup> YAMANOVE no OKURA (660 - 733): "Whether I be cursed or whether I die. I die."

<sup>3</sup> LADY ISE (875 - 938): "I delight in your words. I delight in your inexhaustible love as sand on a beach."

I delight in your words. I delight in your love.

Your inexhaustible love as sand on a beach.

Who is in thy heart Daughter of Flesh? is no one?  
is no one is in thy heart? O Daughter of Flesh!

O Daughter of Flesh, who is in thy heart? who? who?

No one is on thy mind O Daughter? in thy heart?

## 5

Th'ost setest mine heart to trembling, for th'art savage  
& a primal temptress of torrid fantasies:  
you'll embrace none like I, no wreath of roses:  
of slipping between the cool sheets of dusk & dawn,  
along a body like thine own, O my sister,  
an unblemished body like thine ... but not blameless.<sup>2</sup>

Thighs moist, pliant, tender, & full-blooded glowing:  
but night veiled like a breaking wave broke o'er me  
& the water began to come down. & I drown.

Wouldst that thy kisses take me from thine mouth to mine,  
or like a meadow after rain ... liquid languor  
in mournful light amid drowsy-headed poppies.

O felicity of sleep that comes to set free  
& careless, through the eyes making sweet ingress,  
loves progress brings for us dreams. Soft blowing wind blows  
whispers, to mesmerize ... after loves blandishing.<sup>3</sup>

<sup>1</sup> LADY MURASAKI SHIKIBU.

<sup>2</sup> Cf. VIRGIL: "... singing birds flit & dance, music in all their throats."

<sup>3</sup> "The Carmina Burana," (c. 1150).

I've sported with you, totally at my leisure.

Lithe throat & neck not ungainly. O not a flaw.  
 Thy luminous curls cloistered, strands twined, raveled  
 & unraveled. & waist as supple as breath.

+

I took your curls in my hand, thy slender white flanks,  
 tender thy ankles, shapely thy belly, taut, white,  
 as whiteness where whiteness first blends into amber  
 nourished on the whey of unstirred waters. Doe eye,  
 shy, hovering o'er polished cheek. O not a flaw.<sup>1</sup>

Day-weary eyes ... lovely ... to sleep after loves strain,  
 but lovelier to wake from sleep to love again.

New ecstasies of sense & soft exchange of breath  
 all-past sugary experience languishing ...

Beloved I mourn your conquering arms. Your free hand.  
 Your flushed white cheek – ♦blue-shimmering jet-tresses, silkyng *dove's rouge* ...

I have brought my praise, bright praise in poetry to laud  
 beauty honey-sweet, by a silver-tongued poet's words:  
 I am eager for one who offers her true love,  
 the one sublime gift freely shared of intimate souls.

O nothing endures. Nothing but wounds & kisses.

O wound me with the kisses of thine soft pink lips:  
 a soft bed of flowers ... thy tongue & thy secret.

Feast with me on wild berries till our mouths are stained,  
 & our hands drip with sticky sweetness. Yours. Mine. Both.

---

<sup>1</sup> IMR EL-QAIS (c. 530): “*Lithe throat, & neck, not ungainly. O not a flaw. Thy luminous curls clustered, strands twined, raveled & unraveled, & a waist supple as breath.*”

♦ - curled bleached-yellow hair.

All this world means nothing at all. Nothing.

Better to die than bear such torment, sorrow, pain.

You are beautiful past measure, my lady fair.

My heart is yours evermore. Torment. Sorrow. Pain.

- end -

I die of thirst at the fountain side, hot as fire,  
 My teeth chattering, I burn, still ... shivering,  
 naked as a worm, clothed in laughter, & in tears.  
 &, O my love, which by thy fault hast fallen dead –  
 as at the meadows edge a flower lies, & dies:  
 your dulcet laughter – all of which drains my senses  
 as dry as bone, impartially melting away  
 in joy ... dreamy ... swollen, catching your scented breath.<sup>1</sup>

Smell of myrtle & roses & all things growing:  
 gently disposes of all our hearts' undoing,  
 & the heart in weariness after loves commerce  
 softly reposes ... like fallen blossoms ... in dreams.

(We lie where the winds have blown us. Blown you. Blown me.)

I must beg thy pardon. Sweet sin is so deadly.  
 I am dead but ardent. Striken by thy beauty.<sup>2</sup>

6

... from the translucent moon, from the un-risen sun.  
 Two shadows laying together. Two lies made one.

•      •      •

Not a breath remains in my throat, not a whisper.

<sup>1</sup> CATTALUS.

<sup>2</sup> ARCHPOET: "Two shadows laying together. Two lies made one."

Nothing is left. Not clenched minds, not locked limbs.

But dawn,<sup>1</sup> rabid with need, mind choked with urgent want,  
borne on lightness of her new freed body – forged  
woman – pink lips bending to lion tongue quivering.

The trembling of the hare. The trembling of the faun.

I am sure of nothing but life's uncertainty.

---

<sup>1</sup> SONG 8.14. ... be *thou* like to a roe or to a young hart upon 'the mountains of spices.'

The heart is *the* opponent of Reason.  
DANTE, *la vita nuova*, XXXIX.

## “THE STRANGEST DREAM”

Cf. Sirach 24 – *In Praise of Wisdom*.

A pillar of cloud in highest heaven,  
I walked around the circle of the sky  
alone, through the ocean beneath the earth,  
looking everywhere for a place to root.

Your memory is sweeter than honey,\*  
O a grapevine which puts out *lovely shoots* ...  
and blossoms giving rich, glorious fruit.

Thy breath, a spicy pleasance of incense:  
fragrant roses by a sea of perfume:  
a river sparkling like the rising sun,  
a canal brimming o'er at harvest time ...  
the mother of beautiful love & hope  
watering the orchards & flower beds  
with thy profound, deepest understanding.

I love y<sup>e</sup> *Echo*.

Know thyself.

*The Oracle at Delphi*

Through sweetness & happy contemplation of thyself.  
St. Augustine

## “OSTENTARE ÆVITERNAL”

What was it that I delighted in, but to love & be beloved?  
but I kept not the measure of love, of mind to mind, friendships bright boundary;  
*but* out of the muddy concupiscence & avarice in *the* lusting of the flesh & of the eyes,  
& in the *amour-propre*<sup>1</sup> bubbling of youth, mists fumed up  
*which* beclouded & overcast my heart,  
*that* I could not discern the clear brightness of love *from* the fog of lustfulness.<sup>2</sup>

The claims of *our* Civilization, make life too hard for the greater part of humanity,  
& so *further* the aversion to reality & the origin of neurosis ... neurosis suffered  
*from* failure of repressed energies to find outlets acceptable to moral censor.  
Erotic instinct would break all bounds  
& the laboriously erected structure of civilization swept away<sup>3</sup> *like an outcry*.

The dæmons were the authors, the patrons, & the objects of *idoltry*.  
*Those* rebellious spirits *who* had been degraded from the ranks of angels,<sup>4</sup>  
& cast down into the infernal pit, *where* still permitted to roam  
upon the earth, to torment the bodies & seduce the minds of *sinful* men.

The dæmons *soon* discovered & abused natural propensity of *the* human heart  
*towards* Devotion, artfully withdrawing the Adoration of *mankind* from CREATOR<sub>THAT I AM</sub>  
usurped ... the origin of love in the sexual instincts<sup>5</sup> *fixing* on various objects:  
the nucleus of what we mean by love, naturally consists ... in sexual love  
& sexual union as its aim. Sexual love undergoes transformations  
*according* as it is repressed or sublimated, infantile *or adult*  
in its pattern, degraded to the level of brutal sexuality *or humanized*  
by inhibitions mixed with tenderness.<sup>1</sup>

<sup>1</sup> Lucifer, *Paradise Lost: which is* the pride of person.

<sup>2</sup> Augustine, *Confessions*.

<sup>3</sup> GEN 11. 7. Cf. GEN 18. 21.

Frued *on* conflict between erotic impulses & morality, *as* central conflict in psychic life of individual in society.

“Love & do what you will.”

Augustine

<sup>4</sup> An Angel <sub>BLEST</sub> Is incorporeal, *neither* just a body ‘supple breath’ *but* no *spirit* at all! See, supernatural apparitions of the Fancy, raised by *the* special & extra-ordinary *Operation of GOD ALM* – thereby Making His Presence & Commandment Known. Cf. Locke, *immaterial substance*.

<sup>5</sup> Libido.

Who told *you* that you were Naked?  
GEN 3. 11.<sup>2</sup>

## “*On THE DIGNITY OF THE TOUCHED CHIN*”<sup>3</sup>

(An allegory.)

The Kiss ... both penetrating & consuming.

In the Groom’s absence, the Bride was faithful  
in good works: for the purpose of comforting the distressed *VIRGIN* by *his presence*,  
because in *his absence* she’d been faithful  
in good works ... *he returns* with an even richer reward of *GRACE* –

THE BREAD of HEAVEN.<sup>4</sup>

The Groom, a stone cut out of a mountain *without hands* – a virgin born of a virgin,  
rapt in the *corporeal* wonder of GOD’s Assumed *Human Form*, mortal flesh  
subject to fecundity & morbidity ... lovers in a lectulus on *the Bride’s couch*.

As she lies back he cushions her head into his left arm,<sup>5</sup>  
his right arm embracing her, & holding her body fast,<sup>6</sup>  
to cherish her at his tender bosom  
that she may relax & sleep on his breast ...

• • •

LOVE makes the cheek & chin a sphere to dance & play in,<sup>7</sup>  
& the charm of a gesture, clasping *of* a woman’s chin, a token  
so childlike, playful, affectionate ...

... facts only become important if they alter the course of history.<sup>8</sup>

<sup>1</sup> Freud.

<sup>2</sup> Darwin was certain *that* associated animals have a feeling of love for each other, *which is* not felt by non-social *adult* animals.

<sup>3</sup> ... *das Umfangen des Kinns*, the clasping of a woman’s chin: Christ’s expression *HOSANNA* for HIS Beloved Bride, the Human Soul. Cf. *breath*, or *pnuema*, *within* the Word (JOHN 1:1) & the *psyche*.

<sup>4</sup> *pan de cielo* ... St. Bernard, 51<sup>st</sup> Sermon, *Song of Songs*, LI(51),5. See, Anchor Bible, p.384.

<sup>5</sup> SONG 2:6; 8:3.

<sup>6</sup> ... an embrace of the flesh & the passions held fast: *laera eius coitus*.

<sup>7</sup> Robert Herrick (before the mid-17<sup>th</sup> cent.) ... since *then* the caress of the chin has suffered gradual debasement.

<sup>8</sup> Cf. sketch, Titian, “*Sacred & Profane Love*,” c.1515.

*For to be Out Spoken*

## “AN UN-COMMON GIRL”<sup>1</sup>

### - THE HIGHT OF PUNKIN’ CHIERI -<sup>2</sup>

- *in the rough* -

*Life is a tragedy to those who feel,  
And a comedy to those who think.*

O, come all you fine young fellows  
With hearts *so* warm and true,  
Never, ever, love a girl,  
O, your lost if you so do.

But if you shouldst *so* see one, *m’ love*,  
With long *brown* Chelsea curls,  
Just remember about me, *dear*,  
And *sweet* Punkin Chieri, my *little* girl.

Her form was *like* the turtle-dove,  
So slender and so neat;  
And her long *brown* Chelsea curls,  
Dear, *hung* down her tiny cheeks.

O, her long *brown* Chelsea curls,  
Hung down her tiny cheeks:  
Cheeks, dove white and rosy  
Bright, soft smiling for me.

Her voice *it* was sweet music,  
*like* the murmurs of *the* breeze,  
As she whispered her love, *O love*,  
That she truly loved me.

As she whispered her love, *O love*,  
That she loved me *truly*:  
We strolled among the trees, my dear,  
& *she said* she loved me too.

<sup>1</sup> This poem is *especially* dedicated to *a wicked girl*, Brigitte C. – *true blue & beautiful*.

<sup>2</sup> A common enough name for *An Un-Common Girl*; cf. 1 COR 13:13 KJV *unto every other translation ... whereby, charity is otherwise translated as ‘love’*.

Punkin Chieri was a *Dojack*-reject  
*Who I was letting living with me,*  
 And I always *had* intended,  
 O, to be together with her forever;

*But soon* a cloud of sorrow came,  
 When Coal the Cat ran off:  
 Followed by *his dear* Miss Gem Lear,  
 And my sweet Punkin Chieri.

O, for those two girls away from me ran,  
*And away they so stayed.*  
 They stayed away, the whole next day,  
 And *all* the days after *that* ...

The truth was finally plain to see,  
 Those two girls *that I so loved,*  
 Together, from me, had run away  
 Abandoning my love.

And the sad day *my little girl* ran away,  
 No letter *didst* she leave  
 Proclaiming *that* from her promise, *O love,*  
 She, herself, had relieved.

O Chieri, Chieri's my darling, my dear:  
*Darling, Chieri, Chieri's my dear,*  
 And *if you* think I don't love her, *still;*  
 You've got a foolish idea.

She *once* was my *life's* sweet heart-beat  
 But now *my l'il Punkin's* gone,  
*And since* she's gone – gone and left *me*,  
 O, I care not for anyone.

*How oft* I dream of by-gone days,  
 Before she ran away  
 With *that* fair dear, *Miss Gem Lear*,<sup>1</sup>  
 The poor little rich maid.

---

<sup>1</sup> An appropriate palindrome ... really!

O with Gem Lear – *princess* Gem Lear –  
     the little girl *whom* I so loved,  
*My sweet Punkin Chieri*, (O my un-true love),  
     Flew away *together* like turtle-doves.

*How oft* I wished they'd stayed with me,  
     But 'tis always wished in vain,  
     For they both *still* always run away,  
         a-swingin' down the lane.

A-swingin' down the lane, together,  
     a-swingin' down the lane.  
     For they both *still* always run away,  
         a-swingin' down the lane.

iii

Daisies love the sunshine, *my dear*,  
     O, *and* violets love *it* too,  
     And angels in heaven around  
         Know *that* I truly love you.

I love you *so truly*, both my dear girls,  
     O yes I surely do love you,  
     And *all the* angels in heaven about  
         Know that I *still* love you true.

And as surely, green grows the laurel,  
     All sparkling with *morning's* dew,  
*I'm lonely my darlings*, O my darlings,  
     Since *so sadly* partin' from you.

To *that coal-black cat*,  
     O, I lay all the blame.  
     For he caused *my* love to leave *me*  
         And to darken *my* memory.

I'd counted *them* both *my* darlings,  
     Both *l'il chicks* my good friends!  
*When* I think of their treachery  
     I hang my head ... and I cry.

For I cried and I cried *for* days on end,  
     And *those* *frightful tears* really shook my life.  
     How stupid I feel now. How stupid I feel  
         For falling in love with those girls.

O how stupid I feel. How stupid I feel,  
 O, for falling *so* in love  
 With not just one, but two bad girls.  
 Both of them, such bad, bad girls.

## iv

*Well, I* passed my love's window  
 Both early and late,  
 And the look *that* she gave *me*,  
 It made my *sad* heart ache

It made my heart ache, *dear*,  
 O *it* made my heart ache.  
 The look *that* she gave *me*,  
 It made my *sad* heart ache

If you don't love me,  
 Love whom you so please;  
*No!* Throw your arms 'round me  
 And give my *sore* heart ease.

Give my *sore* heart ease, *love*,  
 O, give my *sore* heart ease;  
 Throw your arms 'round me  
 And give my *sore* heart ease.

Throw your arms 'round me,  
 Before its too late;  
 Throw your arms 'round me,  
 Feel my heart break.

Feel my heart break, *love*,  
 O feel my heart break.  
 Throw your arms 'round me  
 And feel my heart break.

O the look *that* she gave *me*  
 'twas painful to see,  
 For she loves another -  
 One other than me.

I'd rapped *on my* love's window,  
 I'd knocked *on my* love's door,  
 She gave *me* short answer,  
 "Daint *ye dare* knock here no more."

I'm sad and *I'm* lonely,  
 My heart *it* will break;  
 My sweetheart loves another,  
*Lord*, I wish I was dead!

My cheeks once were red  
 As the bud on a rose,  
 But now they are whiter  
 Than any lily that grows.

## v

Come *now* all you fine fellows –  
 With *tender* hearts *so* warm and true.  
*Pray* take warning from me;  
 Don't be *so quick* to fall in love,

Don't be *so quick* to fall in love  
 With every girl *that* you see  
*And* never believe in a girl –  
 Pray take warning from me.

O never believe *in a girl*;  
 For if you do you'll *soon* find,  
 O *that* you've loved in vain.  
 O you've loved *her* in vain.

And *tha' girl* she'll run off  
 To *be* with someone else,  
*And* together they'll go down the lane,  
 a-swingin' *off* down the lane.

O never waste *your* affections  
 On a *young* girl so free.  
 Your lost if you do.  
 O your lost if you *so* do.

*And though* sparkin' is a pleasure.  
 Parting is such grief,

But false-hearted love  
Is *wuss* nor a thief.

She'll hug *you* and kiss you,  
*An'* she'll tell *you* more lies  
Than *there* are leaves on a *laurel*  
*Or* stars up in the sky.

*The* laurel leaves *they* will wither,  
The roots *they* will die.  
You will be forsaken  
And never know why.

She'll say *that* she loves you,  
*Just* to give your heart ease,  
And *as* soon as your back is turned,  
*She'll* love whom she pleases.

A thief will but rob *you*  
And take what you have,  
While a lying cheat lover  
Will lead you to your grave!

The grave will decay *you*  
*And* turn you to dust -  
There *plain aint* no *sech* girl  
As 'a poor man' can trust.

She'll hug *you* and kiss you  
*And* call you her own ...  
*Perhaps* her other *darlin'*  
Be a-waitin' back *t'* home.

O never waste *your* affections  
On *young* girls so free.  
They'll turn *their* back on *to* you  
And run away – square away.

O my sad heart is aching.  
I'm weary – I'm weary today.  
My *little girl* has left me  
And, O, I'm feeling this way:

I'm troubled, I'm troubled,  
I'm troubled in my mind,

If *my* trouble don't kill me,  
I'll live a long time.

I can love – I can love little  
And I can love long:  
*I can* love an *old* sweetheart  
*Till* a new one comes along.

I'm sad *and* I'm lonely,  
My heart it will *sore* break,  
My true love love's another.  
*O Lord*, I am so sad. O so sad.

*Since* she's gone and left me  
I care not for one,  
Bu' by *our* next meeting  
I hope *our* love proves true, *again*.

*So I can* hug *her* and kiss *her*  
And prove to *her* kind.  
*So I can* turn my back *on her*  
And *she'll* so alter my mind.

vi

True love ... o, blue love;  
I wrote my love letters:  
My dove, my *one* true love,  
I hope *our* love prevails.

Writing this letter,  
Containing *just* three lines,  
Answer my question, *love*,  
“Will you be mine?

Will you be mine, dear,  
Will you be mine?”  
Answer my question:  
“Will you be mine?”

She wrote me one letter,  
She sent it by mail.  
*She* sent it in care of  
Smokey Vale *General Mail* ...

I wrote *my* love letter  
 In red rosy lines;  
 She wrote *me* an answer  
 All twisted in twines,

*Saying*, “Keep your love letters  
 And I will keep mine:  
 Just you write *to* your love  
 And I’ll write *to* mine.

*If’n down in your book I be, love,*  
 Please blot out my name.  
*If’n down in your book I be, love,*  
 Please blot out my name.

Bu’ by *our* next meeting  
 I hope *our* love will prove true,  
*E’en as* green grows the laurel  
 All sparkling with *morn*’s dew.

It’s raining, it’s pouring,  
 The moon gives no light  
 My heart is sore heavy  
 This dark lonesome night.

My heart of *deep* sorrow  
 Which bleeds, my love, for you:  
 So fare *ye* well, O my darling,  
 I’ll be on my way.

I’m going away, my dear *heartache*,  
 I’m going far, far away.  
*I’ll drive on* to the mountains  
 O just to leave you behind.

*I’ll drive on* to the mountains  
 And write *to* you my mind.  
 And my mind is to *be merry*  
 And leave you *forgotten* behind.

I’ll go *up* on *ol’ Smokey*,  
 On the mountain *so* high,  
 So I might see *her* – should *she*,  
 Should *she* pass *me* on *by*.

Should you pass on by, *dear*,  
Should you pass *me* on by.  
*So that I just* might see *you*  
*Should you be a-passin'* on by.

I'll build me a cabin  
In the mountains *so* high  
*So I* might see *her* passing *on* by  
Down in the *valley* below:

Down in the valley,  
The valley below.  
Hang your head over,  
And hear the wind blow.

Hear the wind blow, love,  
O hear the wind blow ...  
Hang your head over  
And hear the wind blow.

On top of old Smokey,  
*On* the mountain so high.  
*Where* the wild birds *and* turtle doves  
won't hear my sad cry.

As sure as the dewdrops  
Fall on *the* green laurel,  
Last *night* I was with her.  
Tonight she is gone.

O, *if'n* you ever see a girl  
With *long* brown Chelsea curls,  
Just remember *you* me  
And *sweet* love ... *O Punkin Chieri.*

... Please have mercy.

Don Jose, *Carmen*, #17

A voice says, "Cry out." And I said, "What shall I cry?"

ISAIAH 40. 6-8. Cf. PS 90. 3-6.<sup>1</sup>

*... that I'll die for 'one little kiss' and Felina good-bye.*

Marty Robbins, *El Paso*

For thy sweet love rememb'red such wealth brings,  
That then I scorn to change my state with kings.

Wm SHAKESPHERE, Sonnet XXIX

## “THE DYING COW HAND’S LAMENTATION”

Eloi, eloi, lama sabachthani.<sup>2</sup>

O it was quite early one *fine* morning<sup>3</sup>  
*that I went on down 'a privy way'*<sup>4</sup> to Roy Bean's –  
to Roy Bean's Dram-and-Dame House,

*with a hey, & a ho, & a hey ninino*

O I so *very* early *one* morning, came:<sup>5</sup>  
'twas a *very* glorious spring morning,

*hey ding a ding, ding*

*in the clear and bright mid-month of May:*<sup>6</sup>  
*from the woods* bird-song so lovely, *coolly* wafting,  
as *if flower-fragrant*, like a *honey-scented* breeze ...

*as if flower-fragrant*, like a *honey-scented* breeze ...

*as if flower-fragrant*, like a *honey-scented* breeze ...

and *gladsome* earth was all *flesh* clad in,  
O, a *frashing* mantle of *gristening* gleen.

*For ever & always*

<sup>1</sup> ... but as yesterday.

<sup>2</sup> MATT 27. 46. "My god, my god. Why hast thou forsaken me?"

<sup>3</sup> Cf. BLAKE, *To Morning*, 5: The honied dew that cometh on waking day.

<sup>4</sup> A *privy way* implies 'separation from fellows by retiring into private sorrows where no external ministrations could reach – down a flowery path through the woods: 'gayer than *the heven*' – typical earthly paradise whose delights are transitory; branches shade the grass & flowers "*via tenebrosa*" & shadows indicate oblivion ... finding the grief striken self *in black of tribulation*, leaning against the Oak (*tree of despair*) ...

... the poet's own suffering is viewed in another.

<sup>5</sup> DANTE *in the early morn* wandered in pine woods that led to a terrestrial paradise: little birds twittering in the tree-tops to welcome dawn & the rustling of the morn wind amongst stately heights of trees.

... shrill twitter of feathered denizens made a wonderful burden to happy wakening:

Fir *is* the king of the forest – pleasant to smell - birch *is* the queen. Cf. APOC 22. 7,12, 20. I *IT AM EVER-PRESENT*. Behold! I *IT AM already NOW HERE* – quickly become ...

<sup>6</sup> Cf. *Duchess* 290-3: Loo, thus hyt was, thys was my sweven, / Me thoughte thus: that hyt was May, / & in the dawenyng I lay / (Me mette thus) in my bed al naked.

O so cold was *the morning*, and dewy wet *that new day*,  
 as I strode *out onto* the street *down* by Roy Bean's –  
 Roy Bean's Dram-and-Dame House:

Roy Bean's Dram-and-Dame House:

O as I strode *out onto* the street *down* by Roy Bean's.<sup>1</sup>

and *there*, so very pale and fair, I espied  
 a handsome young cow puncher,<sup>2</sup> with wavy brown hair  
 and two brown, sparkling eyes, *lying there – dying*.

*He whispered*<sup>3</sup> so slowly, and quite lowly said, as I came by,  
 "Come sit ye here *down just one moment* down by my side."

And heavy breathed *he*, his dull voice heaving:  
 O heaving dull sobs – *crying*.<sup>4</sup> *Crying. Crying.*

Bawdy merry-making and cold laughter could be heard  
*coming from inside of* Roy Bean's –  
*from inside of* Roy Bean's Dram-and-Dame House ...

The lawless wilderness is ruled by *but* one plain and simple truth,  
 the quick ruled the dead – O the quick ruled the dead.  
 The quick ruled the dead: *and* inside of Roy Bean's,  
 double-dealing gamblers *therein* cheat at *palming* cards –  
 and *therein* Lady Luck, *her*, no fortune wouldst *she* keep  
 in the bottom-dealt hopes of the honest young tenderfeet.

And *the love in their eyes* was by flash girls stolen,

<sup>1</sup> ... the most rapacious of the robber barons presided over a godless revel. Wanton women with showy apparel & painted cheeks lolled in the arms of tipsy cavaliers.

<sup>2</sup> "With broken & battered shield, bleeding from numerous wounds I lay prostrate ... awaiting *manfully* the death-thrust." [The Finest Legends of the Rhine, Wilhelm Ruland.] Cf. The Black Knight, John of Gaunt, along a flowery path in a shady wood – 'a wonder wel-farynge' – a man in black with his back to an oak tree ... lamenting the loss of his one 'true' love: *Blanchefluer*. As well, OVID refers to, "Acorns, the nourishment of the world, from the tree of Iove ... the simple food of primal races." Cf. Homer & Hesoid: *acorns* are the common food of Arcadians.

Also cf. Juvenal's 6<sup>th</sup> Satire: dryads & Hamadryads, the progenitors of the human race – formed of clay – were born of openings in oak trees, (*their roots descending into infernal regions*: according to the Aeneid, Book IV).

<sup>3</sup> Cf. BLAKE, *The Couch of Death*: His voice was low as the whisperings of the woods when the wind is asleep, & the visions of Heaven unfold their visitation. "Parting is hard, & death is terrible; I seem to walk through a deep valley far from the light of day, alone & comfortless. The damps of death fall thick upon me! Horrors stare me in the face! I look behind, there is no returning; Death follows after me; I walk in the regions of Death, where no tree is; without lantern to direct my steps, without a staff to support me."

Also, cf. *birdsong* – of joy in God - ... without melodious joy, desperate with sorrow  
 'of the poet's own heart'.

A man's love has two sides, one false (*cupidity*), & the other true (*charity*). His grief *also* has two sides: *tristitia* – false grief caused by loss of object of desire; &, 'true grief' caused by his enforced bodily separation from God.

<sup>4</sup> Cf. *Duchess* 467-8: Hit was gret wonder that Nature / Might suffer any creature / To have such sorwe, & be not ded.

to be hidden away between *their* powder-pampered titties.

*Now, the handsome young cow puncher was stretched out:  
there laid down on a slicker,<sup>1</sup>  
all dressed up in his buckskins –  
all fit out in his buckskins – blood stained ... fit out for the grave:  
he was shot through the breast and left covered with his strewn cards –  
left lying in the dust all alone ... and there upon his forehead  
grim Death a hellish brand so cruelly put.*

O his eyes were fast glazing. Death was quick approaching:  
and the handsome young cow puncher would soon be *quite* dead ...  
O his white lips were curled and twisted.  
His white lips they trembled, tortured with pain:  
and he spake in a whisper, quite lowly,  
'twas as if, soft-smiling, O he was remembering  
*of* some scene of a life long ago ... long ago ...  
for ever now far behind him in memory:  
*of* his home to the East which he'd never see again.

*And spake he these words in passing, saying unto me,  
"I can see by your armour that you are a cow hand –  
a cow hand just like me!"  
O, these words he did say,  
and he was breathing quite heavily – O, he was breathing quite heavily.  
He was breathing quite heavy ...  
and his voice it was whispered – whispered so dull:  
and his lips were flame red.<sup>2</sup>*

"They done gunned me down ... and run off and left me  
here in the dust of the street  
outside of Roy Bean's ... just like I was dead – dead:  
just like I was dead – dead: just like I was dead.

O come wont you sit down here just by my side –  
come! listen and hear what I have to say:

<sup>1</sup> A raincoat resembling an oilskin, usu. carried tied in the cantle drop of the saddle, ready for use when needed.

<sup>2</sup> 'My hand is feeble, how should I stretch it out? My ways are sinful, how should I raise mine eyes? My voice hath used deceit, how should I call on Him who is Truth? My breath is loathsome, how should He be not offended?

If I lay my face in the dust, the grave opens for me, & if I lift my head, sin covers me as a cloak! '

*Duchess* 713: Hyt dyde myn herte so much woo.

Cf. BLAKE, *Couch of Death*: "... through the void space I walk between the sinful world & eternity!  
Beneath me burns eternal fire! O for a hand to pluck me forth!"

hear my *sad* life story ... I wish to give *it* to you  
 I am shot in the breast and I know *that* I must die.  
 Hell is my doom *for*<sup>1</sup> I know *that* I've done wrong.  
 I know I've done wrong — *wrong*: and I'll soon be quite dead — dead.

I had a home *once* and a loving mother,  
 I had a sister so good and gentle *to me*.  
*But* both did I leave for to *wild* wander.  
 O I long ago left there to go ranging ...  
 I wanted to range *all of* the world  
 and traveled from Canādia to Old Mexico  
 Now I must die — *and* so far *away* from them *for ever* separated.  
 Now I must die here alone *outside of Roy Bean's* —  
*in the dust of the street* ... *with my cards*.  
 Now I must die ...

Go write *me* a letter to all of my brothers,  
 and one, *also*, to my sister *so dear*. O so dear.  
 But not one word of this do you mention,  
 as y'all gather 'round *me* my sad story to hear:  
 don't write to my mother, oh, please don't inform her  
 of the wretched condition that death caught me in.  
 I know it would grieve her at the loss of her darling *firstborn* son.  
 O wish could I — O wish could I ...  
*to my childhood return once again!*  
 O wish could I *to my childhood, return and never leave* ...

'twas once in the saddle *that* I use to go dashing,  
 once in the saddle *that* I used to go happy, O, so gay;  
 I *have* tried to live honest, tried to shoot square,  
 and I've given all men *good as was* their due:<sup>2</sup>  
 but I *just* took up to drinking and card playing  
 which brought me to trouble, and now I am through:  
 got shot by a sneaky *bottom-dealing* gambler and his dirty *slut* whore:  
*and they left me here alone in the cold growing darkness* —  
*and I it am dying now here* all alone today.  
 O a shot from a six-shooter took my *young* life away.

So cruel was *the man* that shot me in the breast ...  
 he was cheating at dealing *the cards* and I called him.  
 So cruel was *my lady luck*<sup>1</sup> ... *she was holding put my hand — holding put my hand*:

<sup>1</sup> Cf. *Duchess* 597: - for y am sowre & sowre ys y.

<sup>2</sup> Cf. APOC 22. 12,22.

I might have applied to some friends that were near me;  
to save my *poor* life ... but before! now *they* were all gone - gone. O all were gone.

My curse let it rest, let it rest on the fair one<sup>2</sup>  
who *first* drove me *forth* far away from *my* home –  
O far from the family and friends that I loved.  
She told me *that* she loved me, just to deceive me.  
My curse *be it be* – may it rest upon her wherever she roam.<sup>3</sup>

O she was fair. O she was lovely. She was a lady,<sup>4</sup>  
and the belle of the village: she *once* was the fairest of all.  
But her heart was as cold as the snow on the mountains ...  
she gave me up *at once* for the glitter of gold –  
O she gave me up for the glitter of gold - the glitter of gold.

And *though* my life *it has finished*: I am over and done *with* –  
I am done *with* wild wandering away forever ...  
far from *my* home and relations – *those people I love*: *those people I love – love*:  
*those people I love ... and* shall never see more.

Go gather around me a class of bold *rangers* who shoot fast and straight  
and tell them the story of *their* comrade's sad fate.  
Give each one and all *of them* a timely good warning –  
quite gently, say, 'O please stop *with* your gold gamboling.  
*And quit* drinking with powder-painted ladies!  
O give up wild roving and gold gamboling before its too late.'  
Tell one to tell the other before they go *any* further  
to give up *their* wild roving before its too late;  
before they are cut down in the height of their bloom.

O I'm a *young* cow hand and I know I done wrong!

O I'm a *young* cow hand and I know I am doomed.

'twas once as a bronco buster I used to be brave;  
but *taint* it a pity, I came *down* to Roy Beans

<sup>1</sup> Fortune is appointed by God as a trial to the just in prosperity & grief, leading man to turn from God either in delights of the world or in the world's adversity: cf. Machiavelli's *FORTUNA*.

<sup>2</sup> He irrationally shifts the blame revealing a lady virtuous: cf. *BICE*.

Also cf. *WIS* 7. 26. Brightness of eternal life. & *HEB* 1. 3. *His Glory & the essence of his substance*.  
<sup>3</sup> *In his youth* blind to the 'true' character of his lady: seeing her only as 'an object of desire' – his "worldes welfare" & "godesse." A false value derived from self-centered love ...

<sup>4</sup> *Duchess* 848-58: Her eyes 'glade & sadde' simple & without hypocrisy. The steadiness of her eyes reveals her 'measure,' temperance - follows the Middle Way: *medium tenuere beati*: her eyes do harm only to those who desire her carnally – in temperance she does not chide them.

to gamble and drink with flash girls ... and now to the *cold* grave.  
*And now to the cold grave – the cold grave.*

Get six jolly cow hands to come handle my coffin:  
 O let sixteen *pretty* maidens *fair* sing to bear up my pall.  
 Let them put bunches of white lilies<sup>1</sup> all over my coffin.  
 Let them throw roses to deaden *you* footsteps – as they fall.

O pound the drum loudly and play the fife proudly,  
 play up the Death March as you carry me along.  
*But* give up no wild whoopies – no wild whoopies  
 to chase off the devil as you carry me along:  
 O to scare off the devil as you carry me along.  
 No wild whoopies to chase off the devil over the hillside and beat him ... *on down*  
 over the meadow – on to *you green meadow* ...  
*whar-fo bequeath ah Y'* go and lay me down ...  
 for I'm a young cow puncher and know ***I done bought me hell.***

I'm a honest young cow puncher even though, *and I know, I done wrong.*

Hi yi a poor lonesome cow hand gone wild roving:  
 Hi yi come ye and list to my sad song:  
 Hi yi about a lonely boy who knew he'd done *so wrong*

*Then* drag your rope *very* slowly  
 and rattle your spurs *ever so* lowly,  
 take me not *though* out onto the lonesome prairie  
*and fire ye* no salvo – no salvo *ye fire over to where you lay me down* ...  
 to send a poor cow hand *back* to his home – back to his home:  
*for* I'm an honest young cow hand  
 cut down in the height of my prime.  
 I'm just an honest cow hand even though I done *so wrong*,  
 and I'm shot in the breast and I know I must die.  
 O I'm shot through and through and now I must die.  
 ... and now I must die! Now must I die! – must I die! – O I die! – I die ...

O bury me not out *though, y'all*, *O out* on the lonesome prairie –  
 where the wild *kiyotes* will howl over me.  
 O bury me not all alone out on the lonely prairie!  
 Where the rattlesnakes hiss and the wind blows, O so free.  
 O please bury me not beside my knife and *my six-shooter*,

---

<sup>1</sup> *The Sword of Ste. Catherine*, (pure, undefiled, inspirer of wisdom). As well, ANGELS wear chaplets of white lilies.

VIRGIL: “Manibus o date lilia plenis.” Beatrice *alone* now guides Dante.

Not with silver spurs on my heels,  
not with rifle by my side ...  
Bury me near by the churchyard *down* in *yon* valley so green:  
*there* beneath the willow, O beneath the weeping willow tree.  
*And* hang ye up my trusty six-shooter, high *up* in the branches over me  
to prove as fair warning to all *that* wild wandering was the death of me ...

O place ye no bottles of *fine* brandy at head nor foot of my grave,  
instead of a tombstone, to mark my last resting place ...  
*that* those whom might find may drink and forget *about* wild wandering away forever  
and hang up their guns - go back *on* home to their *loving* families ...

... *that* every one who passes by, *mightest* lift up their eyes not to drink  
*but* take in the skies - O the great stary skies above.  
O drink in the great stary skies *for* the cow hand below.

... *that* perhaps if any honest young cow puncher comes *on* by,  
he'll find me *there* sleeping eternally  
and perhaps he'll think of me.

Last night I lay on the prairie looking up to the stars above,  
and wondered of those cow punchers ever-drifting *on-high* - ever-drifting *on-high*.  
in the sweet bye-and-bye - O the sweet bye-and-bye:  
and in the dusk of the twilight, listening  
to *the* soft winds whispering ... *so* lowly:  
and *the* darkening shadows *were* failing - *like* memories - *so slowly*...

O pray sometimes think of me *below*.

O had I the wings of a little *snow-white* dove - so far, far away would I fly,  
right back into the arms of my one true love<sup>1</sup> ...  
and there would I lay *me* down dead:  
but *though* I have searched, I ne'er yit found *one sech as she*<sup>2</sup> ...

O my friends and relations, they live in the Nation;<sup>3</sup>

<sup>1</sup> AMICITIA: true love *is* highly desirable; a rational choice of a human *object*; a mirror of the love of God.  
Cf. *Duchess* 1152-5: The beauty of Charity, wisdom, innocence – an innocent soul without a spot,  
a crown without a jewel, a phoenix.

<sup>2</sup> His despair came back full circle to sorrow after a time of meditation on *the lady's* virtue ...

*Duchess* 1232-3: For yours is alle that ever there ys / For evermore, myn herte swete! Cf. *Duchess* 202-4: Awake! Let be your sorwful lyf! / For in your sorwe there lyeth no red. / For certes, swete, I nam but ded.

<sup>3</sup> The Indian Nations. In 1838, the Five Civilized Nations of Indians were moved to the Indian Territory, or Oklahoma Territory – opened to settlement in 1889.

and they know not where their dear boy has gone.  
 I gave up my home – *wanting* to see the *whole* wild world.  
 I steered my course *first* here out to the West and hired *on* to a *bold* rancher ...  
 and the rest you can plainly see: go take me to the graveyard  
 and throw the dirt over me – throw *ye* the dirt over me  
 for I have been murdered ... *and* you know *they have* done wrong:  
 I began to drink and then I began to souse – my life is soon done.  
 I took to card playing in Roy Bean's Dram-and-Dame House -  
 I got in a brawl and shot through the bowels and you see where I lay:  
 Bad Fortune - a whore was the cause of it all.  
 O got shot by a gambler, and am dying *here* all alone.

Now doom is my due for I know I have done wrong – *and I'm going to hell!*  
 ... so wrong: **I'm going to hell!** **O I'm going to hell!** and never coming back

When I die, just bury me *as I be* – no box black suit or *dandy* roller hat,  
 no blue-white shirt or shiny shoes with pointed toes *so tall* ...

O don't put *yer* moon-shine whiskey in my coffin,  
 no deck of cards in my hands.  
 Don't *let them* weep and wail, don't *let 'em* moan at all.  
 And put *ye* no marihuana or tobacco onto my dead body ...  
 though you smoke and spit chaw as ye carry me along:

O take no rolling dice shooters or card players for pall bearers,  
 no coke snuffers to sing in procession *mine* funeral song.

Put *ye* no gold in the cold ground with my body,  
 but for the two pennies *which* ye place over my dead staring eyes.  
 Put ice at my feet, *though*, for the place I'm going ... I wont even be cool with that.

Now doom is my due for I know I've done wrong – *and I'm going to hell!*  
*I'm going to hell!* **O I'm going to hell!** and never coming back

O carry me with soft steps, mournful, solemn, slow,  
 to a grave ye dug *both* long and wide, *and* deep ...  
*for* I'm a young cow hand and I know I done wrong.  
 and I know I done wrong – so *very, very* wrong.

I wear a bandanna, my spurs are of silver, my pony is gray-dappled:  
 and while riding the ranges my luck never changes,  
 with foot in the stirrup I gallop for aye. I gallop for aye – *aye*:  
 with foot in the stirrup I gallop for aye. Whoopie-kiyi-aye.

O when the valleys were dusty my bronco was trusty.

He loped *through* the blizzards, the snow in his ears,  
the cattle mayeth scattered ... but what did it matter.

My rope was a halter for pig-headed steers – pig-headed steers.  
and my stallion was sure at riding and cutting and roping ...  
and when we were far from the ranches –  
as daylight paled, I cooked over his turds and scrub brush,  
and when I'd partaken of *my* hardtack and beans and salted-back-bacon,  
I whistled a merry old song of the trail – merry old song of the trail – the trail.  
I whistled a merry old song of the trail.

... my lasso I used to throw with perfection  
roping mossy horn cattle was for me great fun,  
to cattle I always gave great satisfaction  
with a band of wild bronco-busters. but now I'm done – O now I am done.

... the sun is fast sinking, the stars fast rising  
and I shall never see morning again – O I shall ne'er see morning again ...  
come stand ye around me; my breath is expiring  
I'll soon be ready to enter the tomb – O *my tomb*: and I shall soon enter my tomb.

I've missed life eternal, I'm bound for destruction:  
but God was willing that I should do so: God was willing that I should do so.  
Grieve not while thinking of my *wretched* condition:  
I'm a vile sinner, and now *livid* must I go – *livid* must I go. *O livid* I must go.

*My pearl maiden will* be there to greet me  
beyond this slow river of death – beyond this slow river of death.  
*She's* lovely and pure as the dew on *yon* white lily.  
*Her image* has always been with me – carried me:  
O carry me up through *my long lonely dim-growing memories* –  
grim growing death *quickly becoming ... my livid-dying reality*.  
And *that image* I'm taking *it* down through the valley –  
through the dark lowly vale of tears we call death;  
locked in my heart to be with me together always ...  
now at last I am gone: now at last I'm gone ... at last, I am gone.

Please gather up *ye* my last hand of poker;  
the one I dropped when I got my death wound,  
send it and my empty six gun holster home to *my brothers*,  
after you've buried me deep in my tomb ...  
tell them these things were the ruin of *their brother*  
and never to part with the last fatal hand

but carry *it* with him always just as a reminder  
if ever my nephews shouldst so begin to drift wild wandering.

O a wild wind wandering far away from home forever now.  
And wild kiyotes are howling over me – O over me.

Please wont someone carry *a* word to my dear gray-headed mother;  
*my last greeting* to my beloved sister, and *my* niece, O so dear.  
Ask them to forgive *me* what I *have* sinned against them,  
for never again will I meet *with* them here ...  
tell them I loved them all through my wild wanderings  
and *that* nobody here knows my name ...  
Pity! but there is none other far dearer than mother, or sister, or niece,  
who would weep bitterly if *she* knew I were here.

No maiden to send for love to share a departing kiss.

No memory I might here hold onto ... to give my life *some* worth.

No last letter I had from my dearest lover -  
begging me so kindly to come to my home. *O please come home* ...  
Lord! If I had found and married this lady ...  
Quit my wild wandering *ways* and done as she'd bid ...  
I'd never ever have come down here to Roy Bean's ... and now I'm going to die  
I'm going to die ... I'm going to die.<sup>1</sup>

I got in a battle whilst playing *at* stud poker ...  
and I don't want my people to share in my shame.

O send for the preacher to say the words over my body;  
I'm a young cow hand who will soon be quite dead.  
God shorten my breath for I'm in such terrible pain ...  
I'm in sech terrible pain – *sech* terrible pain.

O send for the doctor<sup>2</sup> to heal up my sore wounds so deep,  
that I might have salts and pills of white mercury,  
for I lay here bleeding to painful death alone in the street;  
a gambler shot me in the breast and now I must die. O I must die – I must die.

Come, dear mother, *too*, and sing to me a song ...

<sup>1</sup> *My silks & fine array, / My smiles & anguish'd air, / By love are driven away; / & mournful lean Despair / Brings me yew to deck my grave: / Such end 'true' lovers have ...* Cf. *The Blind Archer*, "Death were dearer to me than life." [The Finest Legends of the Rhine, Wilhelm Ruland.]

<sup>2</sup> See, ACTS 9. 33-4. Cf. *Duchess* 39-40: For ther is physician but oon / that may hele; but that is don ...

for my knee bones *am* aching, and my poor heart *am* breaking;  
 well I know how I have so done wrong.  
 O come, my dear mother, and sit down nigh beside me.  
 Sit down beside me an' hold my hand, tears pity thy face  
 with sore lamentations I know I'm a disgrace:  
 in my younger days I used to be *so gay* – O so gay,  
 down around the church house *weeping willow trees*  
 carrying on *with* some young ladies with armfuls of lavender –  
 O o'er my coffin *put* handfuls of lavender,  
 handfuls of lavender on every side  
 while the women ought to carry me - young whore gals to woo me *so along*,  
 bringing with *them* bunches of sweet smelling roses ...  
 sweet smelling roses to drive me along in procession ...  
 covering me with sweet smelling roses so as not *for* to smell me ....”

He'd asked for a candle, to light him to bed with,  
 likewise white flannel to wrap round his head;  
 For his poor head so aching, and his heart so breaking,  
 for the young cow puncher lay shot down in the street ...  
 and he was dying alone ... dying alone ... dying alone ...

He'd called *again* for his mother, his dear gray-headed mother,  
 oft-times she had told him of his past life before roamin',  
 when along came those flash girls and his money he'd squander,  
 and along with those flash girls he'd took his delight.  
 At the top of the street those flash girls were all standing;  
 and one to another they were low whispering, and they said,  
 'There lies a young cowboy whose money we've squandered,  
 there lies a young cowboy shot down dead in his prime.'

“O wont some one go bring me a drink of cold water,  
 Cold water to cool my fevered hot temples: ice to soothe my parched lips –  
 It burns like hell. I think I'll soon be dead.” – the poor cow puncher said.

The handsome young cow puncher *then* ceased *to his* talking.  
 We *all* knew he was soon to be dead: soon to be dead.  
 His trials *here* on earth were soon to be forever over – e'er o'er.

The handsome young cow puncher was soon to be dead.

I hastened<sup>1</sup>

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<sup>1</sup> Cf. BLAKE, *Contemplation*: I walked through dreary places with him, & in church-yards; & oft I've found myself sitting by Sorrow on a tombstone.

to do his bidding  
 and fetch him cold water;  
 I walked very slowly with downcast head ...  
 before I returned, *though*,  
 the dying cow puncher's liberated spirit *had* departed from its earthly bonds;  
 his ghost, it had left him and rode the last round-up *on* to the eternal land:  
*it'd* left him *forever* and gone to our Giver – the young cow hand lay senseless *and* dead.  
 And a six-shooter *was* in his lifeless hand –

O a six-shooter *in* his lifeless hand ...

O a six-shooter was in his lifeless hand.

And now the young cow hand we wrapped up in his saddle blanket,  
 each by the corners of his bloody-stained slicker,  
*and* four wild bronco-busters shall carry his dead body ...

*and those little whore-gals fair* shall carry *wild* roses & myrtle<sup>1</sup> ... following *along*,  
 not for to smell him as they pass by *along* in procession.

We swung our ropes lowly and rattled our spurs slowly,  
 And gave up no wild whoopies as we carried him along.  
 And one of the flash girls bore – *she* - an armful laurel,<sup>2</sup>  
 And, violets and marigolds<sup>3</sup> ...to place on his *sepulchre*

**Woe!** cried *the muse*.

<sup>1</sup> On a little couch lay a sick child, alone, pale with suffering – her eyes were very bright and beautiful – fixed upon a flower.

“I have brought you a flower.”  
 St. Dominic

The six<sup>th</sup> of the Eight [] Immortals – Lin Ts'ai-ho is generally clad in sky-blue & carrying a basket of flowers; he was given to singing – *birdsong* – of the brevity of life & the ephemeral nature of pleasure. Cf. *Greco-romans*, *who*, at all *their* feasts, always wore a ‘crown of flowers’; &, *who'd*, strew flowers over the corpses as they bore them to the funeral pyre ... & over the graves.

The flower *in its essence* & in its shape is the arch-typical image (mandala) of the soul – *as a blue lily*.

The reality of Death as a stimulus towards the enjoyment of life.

*Myrtillus* – emblem of immortality – remains green ‘to remind’ lovers *that* life may lie hidden in the lap of death. Cf. DANTE *Purgatorio* XXI. 85: That name most lasting & most honoured.

<sup>2</sup> Daphne was changed into a laurel by Peneus [Cf. *the wooden Pallas Athenae. & phallic worship.*] when persued by Apollo. Laurel: favoured tree of *the gods* – laurel wreath: consecrated crown of mighty conquerors & poets.

<sup>3</sup> St. Augustine *having* wandered into a wood filled with little brown birds singing in the sunshine, engaging in their *matin* services: coming *unexpectedly* out into the open, where sun was shining brilliantly in contrast to the dark shadow of the trees - & before him spread a meadow filled with daisies *in full bloom* ... hundreds of pale little *spheres* scattered over the meadow.

“Behold! a hundred pearls with a radiance of a living sun in each!”

as we carried him along *the street – down* to the prairie  
 so that we might lay him *into his* eternal rest  
*for ever alone to sleep.*

We beat *the* drum slowly and played *the* fife lowly,  
 and bitterly wept as we bore him along:  
 for we all loved our comrade, so brave, young and han'some,  
 we all loved our comrade although he'd done wrong.<sup>1</sup>

We took him *not* down *into* the green valley to lay the sod o'er him ... *there was none!*  
 O we had but hard-packed prairie dirt and dust to bury him *in – shallow too ...*  
 drinking no brandy, *though, as* we carried him – our spurs jingle-jangling – along:  
 no golden trumpet *was* sounded to bring in the *morning* daylight -  
 to let all know that he was *now* gone *forever ...*

We turned and walked away – his ghost 'twas departed.  
 The comrade we loved we'd laid quite dead in the cold grave.

He'd gone out on that one last round-up – our comrade was dead.

The handsome young cow puncher had died and was *left* buried *on the prairie* alone.

So no one can come to *perhaps* find him ... *eternally* sleeping under the clouds:  
 For ever *he is gone* wild roving ... for ever and anon away from his home:  
 for ever *far* away from *his* home & relations ...  
*with ne'er e'en a one true love to tell her not to weep* ‘for we shall yet meet’ –  
 ‘for we shall yet meet’ – ‘for we shall yet meet’ – *these* were his dying words ...

O we heeded not, *though*, the dying cow hand's lamentation,  
 to cover him in *sweet-smelling* roses<sup>2</sup>

He hears a hymn of such rare harmony *as ever yet sung by mortal voices - the violet* note of multitudinous vibration too ethereal to be retained by mortal sensibility, & unable to endure sinks into deep slumber:

Certain pulsations in the ether produce a faint appearance of colour,  
 as the harmonies of music are produced by colour.

Cf. DANTE, *Paradiso* XXXII. 58: ... a hue more faint than *rose*, & less ethereal than *the violet*.

<sup>1</sup> BLAKE, *Four Zoas*, 35-45: [night the first]: ...Yea I know / That I have sinned & that my Emanations are become harlots, / I am already distracted at their deeds & if I look / Upon them more Despair will bring self-murder on my soul / O ENION thou art a root growing in hell;\*/ Tho thus heavenly beautiful to draw me to destruction.† // Sometimes I think thou art a flower expanding, / Sometimes fruit breaking from its bud / In dreadful dolor & pain. & I am like an atom. / A Nothing left in the darkness, yet I am an identity. / I wish & feel & weep & groan. Ah! terrible. terrible.

\*Cf. *Yggdryasil*. † Cf. Homer's account of *Siren's song*: *Odyssey* XII.

<sup>2</sup> Cf. DANTE, *Purgatorio* XXIII. 73: *The rose* wherein the Word Divine was made incarnate. & *Purgatorio* XXIX. 146: No braid of lilies on *their* temples wreathed. / Rather, with Roses, & each vermeil flower, / A sight, but

and *we* buried him there *out* on the lone prairie,  
 wrapped up in his old saddle-blanket & blood-stained slicker  
 ... with a rock for *upon* to eternally rest his head – O we left him:  
 our comrade was dead and it was time for *us* quick to *git along* – *gi'long* ...

His bones now rot out on the lonesome prairie – alone.

O *shallow* we buried him alone *out* on the prairie ... his head resting upon a stone  
 & *o'er him* we set his saddle - to mark his tomb:  
 now he sleeps where the *wild* prairie wind smoothly blows.

& on top of his headstone you'll see wise words written,  
 carved into the leather with the very knife he once wore.

O on top of his headstone the trail boss *had* carved *very deep*  
*with the sharp blade the handsome young cow hand once wore*:

“All you young cowboys, wild and free, take warning by me,  
 and never go courting with the flash girls in the Dram-and-Dame House,  
 flash girls and card playing were the ruin of me - Boot Hill.”

*Ich bin noch nicht so weit!*

---

little distant, might have sworn *that* they were all on fire above the brows. & *Purgatorio XXXI. 73:* In fashion  
 as a snow-white rose ...

#### The Queen of Flowers.

As emblem of grace & purity; nobility is sufficient  
 - no pallor of pale colour, or purity of white only –  
 – to express the full glorious scented bloom of *the rose*.

*Also cf. SHAKESPHERE, Love's Labour Lost:* So sweet a kiss the golden sun gives not / To those fresh morning drops upon the  
 rose, / As thy eye-beams, when their fresh rays have smote / the night of dew that on my cheeks down flows: / Nor shines the silvery  
 moon one half so bright / Through the transparent bosom of the deep, / As doth thy face through tears of mine give light; / Thou  
 shinest in every tear that I do weep: / No drop but as a coach doth carry thee; / So ridest thou triumphing in my woe.

## GOODNIGHT

Sexy, sinny-eyed damp-bedewed oaths,  
misty sighs ‘weltering, sultrily, moa’ng:  
O selfish desire’s slu’sty pant’cies –  
fermented illusions; hot-honeyed breath  
slathering tongues quick slake, sulky, wanton?  
loins electr’static cream-churned angst, *heart-throb* ...  
swoo’ng primortal fury; orgasmic  
goo-wette’ng slime spewing quavering cheeks –  
fiery puddleth pearly coalescence.

Mouths tha’ suckle lus’chious pleasure-stained flesh,  
wisp, torrid, seductively sordid; lies –  
promises lost ‘twixt folds of scum-soaked sheets:  
in the morning forgotten by lovers  
whose lips part ... forever ... slavourin’ a kiss ...

“Le par-fum en est fort et la fleur est jo-li-e: et la fem-me ...”

‘But its fragrance is sweet & the flower is lovely: & the girl ...’

Don Jose, *Carmen*

## “PRETTY POLLY PERFUME”

O *dreamt* I of her sweetness again.  
& pray to dream of her sweetness again.  
No living flesh & blood dur’st flame so hot,  
as her full-pouty lips’ blameless kiss –  
now heart’s desire, inflamed to touch her mouth:  
lusty tongue’s wont – to penetrate its shame:  
yea, yearns, & scorches honey-sweet – soul’s pain:  
wet kissy-lips, slackening sucks embrace:  
how canst I forget creamy cheeks peach-flush?  
breath’s scented flavour? mouth’s froth? dross-drips rake.  
Volcanic smutz ‘pon mine slusty scuz-lippen  
“Why?” (kiss remains? a virgin stain  
complains dusky taste ... & tastes again ... ‘roke.

## “WHYVES”

*Though I avoided ... our paths didst cross:  
& now, ‘pearl maiden’ ... of ye, do’sth I dream.  
& for the world to cease, O in spinning  
that for moments eternal, together,  
we might descend out of this flame *called US* –  
& more than naked ... bared of mortal flesh,  
ye & I embracing *in* our soul’s kiss:  
ye & I, our bodies lustyng – forgot.*

But ‘tis *only* a mortal phantasmy ...  
& ye, & I, two-made-one will ne’er come:  
*e’en in pause of moments torrid passing:*  
& each, ‘tother, slo’en mouth’s hot-honeyed breath –  
fate hast destined ‘time-stolen-memories’  
be each, the other, before a kiss – forgath.

## “PARAMOUR”

Guilty of Lewdness, we fall into shame.  
 In rancour & injustice – we are cast  
 into a dreadfully intimate FIRE:  
 our skins roast through & change into new flesh:  
 new flesh – fiery, furious, lusty ...  
 take ye & eat, O flesh of new flesh,  
 hot-honeyed yes erupting, gooey “*Feu de Joie.*”

I have always wanted to kiss your mouth:  
 tongue slathering kisses to stain ye lips,  
*fœtid* branding betwixt, searing deeper;  
 softness growing softer ... wetness inundating.

To temptation succumb: not restraining hands.

There is no blame<sup>1</sup> ... *in reconciliation.*

(secrecy is permissible – refuge.)

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<sup>1</sup>

“Quant à tes fleurs sordière infâme!”  
*‘In spite of you & your flowers.’*  
*Carmen*

- The Moon Is Mine, *Volume Three* -

# “WORM-EATEN SCROLLS”

**At the beginning,  
 before anything else existed,  
 before the world was created,  
 when all things began,  
 THE WORD, the Wisdom & Power of GOD<sup>1</sup>  
 & the first cause of all things, already was *exant*.  
*ERASMUS, "In principio erat sermo."***

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<sup>1</sup> We three do meet – in peace,\* love, & unity – the sacred word to keep<sup>†</sup> – & never to divulge the same – until we three, or three such as we<sup>‡</sup> – do meet & agree. (Blue Lodge) Masonic ritual of the Royal Arch Degree.

Aliester Crowley, ‘Peace is a time of preparation for war!’ <sup>†</sup> I pray the Lord my soul to keep: *a child’s bed-time prayer*. Cf. a seniors bedtime prayer: *I pray the Lord my mind to keep*. <sup>‡</sup> Cf. the ancient Celtic goddess triads: as, *the three witches* of Shakesphere’s MacBeth.

Also cf., *the three men from Bread Mountain; Job friends ... or, according to Talmudic legend, the three angels sent to bring the first woman, Lilithu – made at the same time as Adam ‘out of filth & sediment’ – ‘out of the Wandering Wilderness,’ as Keturah*, (GEN 25. 1. – 4.), whose name means *incense, perfume*:

This, this at last is **bone of my bones, & flesh of my flesh ...**  
GEN 2. 23.

*Applescent; Job 42. 14. – 16.*

“All good things come in threes! *Me, myself, & I.*”  
Shemp Howard, *Stooge*

Look on my works, ye Mighty, & despair!<sup>1</sup>  
King Ozymandias, Shelley

## “WORM-EATEN SCROLLS”

(Old when ‘the Invention of Writing’ was yet New.)

The substantial words are in the ground & sea,  
They are in the air, they are in you.

Walt Whitman, *Song of the Rolling Earth*

Al'la-lu'ia. Al'la-lu'ia. Al'la-lu-ia.  
Kodosh. Kodosh. Kodosh.  
S'al-a'mn. S'al-a'mn. S'al-a'mn.  
I it Am coming quickly.

*the four creatures.*

JEW'S HAVE NO QUEENS<sup>1</sup> ... ONLY WIVES, MOTHERS, & DAUGHTERS OF KINGS.

<sup>1</sup> “Iah’bul-on.” Last word of Hiram Abiff, architect, murdered during the building of Solomon’s Temple: a term used in ‘the Babylonian Mysteries’ to call upon the deity OSIRIS. Solomon’s Temple – on Mount Moriah - was dedicated in 969 BC: & destroyed during the capture of Hierusalem by Nebuchadnezzar in 587 BC. (Zerubbabel, a descendant of the kings of Judah, rebuilt the temple after CYRUS freed the ‘Babylonian captives.’) Cf. Herod’s Temple (was of New Testament times: cf. Orson Welles’ Citizen Kane’s ‘XANADU’) was begun about 19 BC ... not finished until 63 / 4 AD. & destroyed six years later – the fifty-two (52) yard length of limestone WAILING WALL ‘is all that remains ...’

Also cf., a temple built for Astarte-of-the-Sea – that which issues from the womb – a violent mother of seventy children (carrying a spear, an axe, & shield, & wearing a tall crown surmounted by two ostrich feathers: MIN, with an erect phallus & a lotus (flail) in his right hand) ...

... the blade of a sword flashing in every direction,  
to guard ‘the path to the tree of life.’  
GEN 3. 24.

*The Mighty Horned\* Bull - BA’EL, Lord of the North, walking along the shore of the padadisial abyss over the fountains of waters: his hands reached out like waves & he made ‘two wives’ – the dusk & the dawn - (whose kisses were as sweet as grapes): cf. GEN 4. 19. (- 24.)]*

*Zeus gave Cadmus a wife, Harmonia ...<sup>2</sup>*

- INTRODUCTION -

*FORMATIVE PERIOD.*

At a very remote period, possibly fifty million years ago, the whole of **TA'MERÂ**, as well as parts of North Africa and Arabia, was submerged beneath **THE GREAT GREEN SEA**. It was within this period, known as the CRETACEOUS, that the Nubian sandstone and, above it, the earliest limes and clays were laid down. After a long space land reappeared, but only to be overwhelmed once more by the sea advancing from the north. This long-drawn-out episode ushered in an age of vast duration in which Eocene limestone, called *nummulitic* from the marine fossils occurring in it, was deposited. There succeeded a stage during which **THE RED SEA depression** was formed and folding on either side produced the high mountains of the Sinaitic peninsula and of the eastern desert. It was only later, at the end of the Miocene period **HÄPR** began to carve out its valley to far below the existing alluvial floor.

Towards the close of the following Pliocene period a great movement of elevation set in, preceding which, however, the river channel had become almost filled with gravels and sands brought into it by lateral streams and downwash from the sides. Into these accumulations, **HÄPR**, hewn through the rocky plateau of northeast Africa, already in the Pliocene, five million years before ...

Between twenty million & fourteen million years ago the offspring of **True Apes** diverged along three different branches: one group evolved into the fore-bearers of the gorilla, chimpanzee, & orangutang; another into a large ground ape, not unlike the baboon\* - *extinct*. & the third *into humanity's direct, if distant (& still tree-dwelling) ancestor*.<sup>3</sup>

After another few million years, there was a shifting of the earth's plates that brought a change in climate & forced the proto-hominid to explore – competing with swifter, stronger, & more dangerous animals - *learning to catch & eat small game, birds, reptiles, & other creatures* ...<sup>4</sup>

During the four great advances of the ice-sheet over the northern hemisphere during the last million years, the concomitant fluctuations in rainfall, alternating increases and retardations in the flow of the river, eroding its final channel, successive stages being marked by gravel terraces, at distinct *lower* levels giving out onto the eastern and western deserts. The five highest of these, in course of which the Pliocene passed into the Pleistocene, show no stone implements or other relics

<sup>1</sup> **Menstrual BLOOD** ... did not bring death! or even pain or weakness. *It flowed for no apparent reason, & instead of sealing itself off [] persisted for days.*

& it was characteristic only of women & girls.

...  
Par mort trop tard grand people recréé,  
Tard et tôt vient secours attendu.

Michel NostaDamus, II. 45.

<sup>2</sup> Bread to the hungry, water to the thirsty, clothes (*flesh*) to *the Naked* (GEN 3. 11.) & **a boat** [of Millions of Years – (Cf. *the clitoris*, rising as *a lotus flower* from ‘the waters of the abyss’) -] to those without one: cf. Charon, *a hard old man carrying a mallet & a torch: difficult to deal with - unless the shade of newly deceased souls presented an obolus ... he would mercilessly drive them away. condemning them to wander the deserted shore, never knowing comfort.*

<sup>3</sup> [LEAKEY & LEWIN]: Reay Tannahill, *Sex in History*, p. 16.

<sup>4</sup> People with a high consumption of animal protein are physically more dynamic than vegetarians. [Real Tannahill, *Sex in History*, p. 16.] Cf. GEN 3. 4. – 7.

of prehistoric man,<sup>1</sup> but the next two reveal rough hand-axes of flint. The two following terraces show implements of the type now known as Levalloisian, (called Mousterian by earlier writers).<sup>2</sup> The sixth area from the top yielded assemblages of crude hand-axes of a pear-shaped type, known as Acheulian, that, usually, date to the second Interglacial period – the industry of the hominoid species *Homo erectus*.<sup>3</sup>

Humans ingest organic & inorganic compounds into our genetic code: partly inherited from our ancestors millions of years remote from us, the environmental & selection pressures of marine & terrestrial habitats *emerging during the Quaternary ice ages*.

#### FIRST INHABITANTS

The evidence suggests *that* from the end of the Oldowan period, onwards, a starting point for Egyptian pre-history, and towards the end of the *long* Abbassia Pluvial period in the Middle Paleolithic (c.120,000 – 90,000 B.C.E.), when the expansion of the Achulean culture opened the valley to a continuous human presence, and spread into the western regions – a plausible link apparently coincides with the change from *Homo erectus* to *Homo sapiens* around 100,000 B.C.E.<sup>4</sup>

<sup>1</sup> The highest of all the Late-Paleolithic FLINTS, called Sebelian after a village Sibil in the neighborhood of Kôm Ombo. “Egypt of the Pharaohs” by Sir Alan Gardiner, pgs. 385,6. Oxford University at the Clarendon Press, 1961.

<sup>2</sup> Ibid, p.386.

<sup>3</sup> The ‘invention’ of BIPEDAL LOCOMOTION – discovery *that* two hands & two feet were considerably more functional than four feet: a human revolution  
advancing the female *multiple* orgasm.

<sup>4</sup> FF GEN 4. 25, 26. Birth of *Sheth*. & Adam knew his wife again, she gave birth to a son, & named him *Shethi, the Second, or Renewal*; “for GOD,” she said, “has given me another son in the place of (the Neanderthal) Abel, who was murdered by (the Cro-mag) Cain: / & to *Sheth*, a son was born; & he gave him the name of *Enosh, called a child & a weakling* ... [Moffatt: & he was the first to worship the Eternal by *name*.]

Originally women ruled men without mercy, laughing with malice at men’s incredible naïveté & *stupidity*. Men did all the hunting & fishing,\* but also did all the child-rearing & domestic work, while women met in private in [the Hain] a large hut where they lived apart from the men, to deliberate on & resolve important social matters. Despite the men being physically larger & armed with hunting weapons, the women kept them subjugated by impersonating demons & spirits ... during ceremonies *frightening & punishing men* () - ordering meat to satiate the *deities voracious appetites*. [Chapman, *Drama & Power*, p. 66 – 71.]

Sex became actively pleasurable as well as instinctively purposeful, & pursuit of the pleasure & the fulfillment of the purpose *has influenced the whole subsequent course of human development*. By the time the frontal (*missionary*) position was generally adopted, early humans had probably shed most of their body fur ...

Tiresias was asked by Zeus & Hera ‘which sex got the most pleasure out of love.’

... practicing, besides *coitus interruptus* – depending more upon the man than the woman - to avoid conceiving.

In the living world, only one species of spider appears to share with humanity ‘the ability **to conclude a mating against the will of the female**’: Darwin believed ‘sexual selection operated continuously in favour of the qualities that had the most appeal for humanity.’

One day, Sun, a *male culture* hero, spied two young women (*snakes*) practice – *lesbians & oral sex* - their parts & reported **the women's secret** back to the men, who attacked & struck (*raped*) the women *with staves (errections)* & killed them. (Men who could not bear to kill their own wives & daughters asked other men to kill them: only the youngest girls & infants were spared. Men moved into the Hain, apart from the women: & *lived like the women* – practicing *homosexuality & impersonating deities*.)

Cf. The horrible fate of Pentheus, torn to pieces by the goddess' female worshippers when he spied on their secret rites.

Hera blinded Tiresias, but Zeus awarded him a long life & the power of prophecy.

Men then began to call upon the name of the EVER-LIVING: [Author’s note – because it was about this time that the Semite (& Kurgon) hoardes didst first fall upon ‘Mother’s *peaceful* Daughters (& their children) ... making slaves to bake bricks & bread: cf. Gen 6. 2. ... & they took to themselves (*Us*) wives from all they desired.’]<sup>5</sup>

& the sin of man increased upon the earth.

Abortion, infanticide, *abstinence, & non-productive sex* – homosexuality, heterosexual anal intercourse, zoophilia & **abomination** ...

It is on the lowermost of these terraces, each representing an ancient bank of the river at flood-time, earlier artifacts of men at the edge of the valley are encountered – the Mousterian culture produced by the subspecies of *Homo sapiens* known as Neanderthal man,<sup>1</sup> whom eked out a scanty existence as a hunter and searcher after vegetable food; and the span of their floruit is usually assigned to the close of the third Interglacial and the fourth (and last) glacial, about 100,000 to 50,000 years B.P. *The land is lush & forested.*

The final retreat of the ice<sup>2</sup> around 20,000 years B.P. witnessed an acceleration in the agricultural evolution of human society. New techniques of implement manufacture, including blade making and polishing, begin to replace the more primitive methods of the past; *microliths*, composite tools, were largely manufactured from flakes secondarily worked for hafting. The decorative arts had taken on a new importance as a form of the community's cultural expression during the Epipaleolithic period, 16,000 to 9000 B.C.E.; and, although knowledgeable about agriculture and the domestication of animals, the Sabalian culture were traditionally hunting and fishing - gathering communities.

The whole country, with the exception of a fringe on the coast of **THE GREAT GREEN SEA**, was almost rainless, and owed its immense fertility entirely to the annual inundation of the river, which distributed over the fields, renewing soil with a fresh deposit of mud washed down from the great equatorial lakes and the mountains of Abyssinia: dearth and famine are the inevitable consequences if the river either falls short or exceeds a certain depth: beginning to rise early of the summer solstice, and gradually swelling into a mighty tide, being at its greatest height by the end of the fall equinox, when the fields are submerged by a sea of turbid water – the flood remains stationary for the lunar cycle, and then sinks more and more rapidly, until, by the winter solstice, it has returned to its ordinary bed. With the approach of the solstice, the water level begins to fall, and by the early days of summer is reduced to half its ordinary breadth, and the land, scorched by the sun and blasted by hot Sahara winds for many days, is choked with a thick layer of gray dust. Some appearance of verdure lingers beside the canals and from in the hollows where moisture has not wholly evaporated. Bare, dusty, ash-colored, cracked and seamed with a network of fissures, the land is but half-alive, waiting for a return of **HÄPR**.<sup>3</sup>

**HÄPR**, an inundation of waters poured out from the bottomless water jar of the beneficent self-begotten father<sup>4</sup> of all the gods, the ONE in the *Great World-Ocean* seated in a cavern below the mountains of Aswan and protected by serpents – a cavity which lay between two rocks, the mountains *QER-ÖPHI* and *MU-HÄPR*. Always capricious, **HÄPR**, the parent stream, the WHITE NILE, rising in LAKE VICTORIA NYÂNZA is fed by two main tributaries: the smaller stream, the ATBARÂ, joining the river above the fifth cataract, and the BLUE NILE, rising in Lake (S)Tânâ in Abyssinia/Ethiopia and in the great lakes of Equatorial Africa.. Though, narrow and, at its head, unnavigable as it flows through gorges with such force to dam back the WHITE NILE, sweeping alluvial soils northward with it. Once past the six cataracts it flows into the plains of Egypt, flooding the banks. As it recedes, it leaves behind a thick belt of fertile silt, sedimentary deposits laid down upon the surface of a great mass of crystalline rocks and called **KAM'T**, THE BLACK LAND: on each side, red sand and stone, of the desert **TESHER'T** - the torrent of the river continues north, slowing and fanning out to form THE DELTA of Lower Egypt. Here the land is always rich and moist.<sup>5</sup> The plant worn by *the god* in the north was the LOTUS and REED of the south!<sup>6</sup>

Neolithic man was hard put to it to live; all efforts necessarily devoted to getting sufficient food from out of unpromising, thankless soil. To get the best out of life man requires, not *only good soil and ... ☺*

*fragmented*

Knowledge came when *humans* began to domestigate animals – observing cause-&-effect relationship between sexual intercourse & conception: *men* suffered 'primal jealousy' of *woman's*

<sup>1</sup> *The last of the Neanderthal were sacrificed in the caves of the fragrant City of 'the MOON', A'OH*, (Jericho): c. 8000 BCE. [SIN, the father of 'the sun & the planet Venus ... & of fire,' known as, Suen , & Nanna, was conceived when the air god Enlil raped the grain goddess Ninlil (& was born in the underworld): a wise old man with a long, blue beard, sailing across the sky in his crescent-shaped boat ... Cf. *the waxing & waning of tides.*]

<sup>2</sup> *The Prince of 'the Weather'* created '**humankind**' to slave for the gods. Then the cities became so over-crowded that a clamour made ... & as the **Lord of 'the Wind'**, caused a devastation – an inundation: *deluge*.

<sup>3</sup> "The Golden Bough" by Sir James George Frazer, abridged edition, p. 486. MacMillan and Co. Ltd., 1967.

<sup>4</sup> The Picsean Age ended with the advent of this *second millennium* – dawning the Age of Aquarius *the water-bearer*. Cf. JOB 38. 28. – 38.

<sup>5</sup> "Exploring the World of the Pharoahs" by Christine Hobson, p. 13. Paul Press Ltd., the, 1987. Great Britain.

<sup>6</sup> "The Mummy" by E.A. Wallis Budge, p. 8. Dover Edition.

total commitment to her infant<sup>1</sup> ... long envious of those body mysteries *they* could not understand, such as menstruation - associated with heightened 'psychic awareness' & emphatic inner-vision - &, infecting relationships between men & women ... men took opportunity to control such aspects of reproduction which they could control, such as paternity<sup>2</sup> of individual children, &, in parody of women's monthly bleeding, developed 'ritualized sacrifice' – totem & taboo: such as circumcision & castration.

Domestication of plough animals<sup>3</sup> & animal husbandry developed into slavery, as patriarchial<sup>4</sup> pastoralists, nomadic 'beast-people' – large, blue-eyed, blond-haired, oblong-headed fire worshipping warrior societies (from the northern SEA OF GRASS) – & *Thermodon* amazons maurauding in huge hoardes that swept down from the arid fringes of the barren peripheral 'edge of the earth' fell upon the smaller, darker, round-headed, matriarchial societies<sup>5</sup> – never having seen the horse before – amassing property & social power, saying,

Let US make men.<sup>6</sup>

& the sky-gods raped (& so married) goddesses<sup>7</sup> to form dual-gendered, male-dominated pantheons: but it wasn't until the Shemites<sup>8</sup> erected a single male god, called (All-)Father, in her place that we truly became patriarchial (& monotheistic) – misogynous – slaughtering animals & ritually offering dedicatory sacrifice of male children ... justifying anti-woman beliefs, accentuating 'what Womanhood is not': Eternal Mother, devoted mate, loving mistress ... small, benevolent & auspicious goddesses controlled by males.

&, empowering natural maternal instincts ... big, dangerous, death-dealing goddesses independent of males.

*There are two breasts which pour forth all good things ...*

Ptah li-em-(ho)tep,  
famed minister of DJOSER 9

As the Pleistocene period pushed on towards its end, and HÄPR carved its way deeper, narrowing its channel as it went, the increasing desiccation of the highlands drove man and beast nearer to the river, where the annual deposition of the rich alluvial mud urged a fuller and more settled agricultural life of the Neolithic, or **New Age of Polished Stone** – Merimda (*Beni Salāma*) is the most extensive of these settlements, mostly in the northern part of **Nekhbe**, or Upper Egypt. Here, a village community dwelt in reed huts plaited with mud, partly sunk below ground level, and surrounded by a protective circumvallation; grain was stored in silos made of baskets of straw coated

<sup>1</sup> Jane GOODALL, a leading authority on *our closest primate relatives*, frustration weighting early efforts, at the urging of *her mentor*, Louis S. B. LEAKEY, after nearly twenty years of research – the genealogy of four chimpanzee families – discoveries of chimpanzee tool-making & meat-eating, fluctuating hierarchies, & observations of violence ... Pom killed two of the three infants cannibalized by her & Passion, *her mother, & her son*, Prof.

<sup>2</sup> Middle & Late Magdelenian, (circa 13,000 BCE – 10,000 BCE) rock engravings depicting hairy, nude men; some wearing horned bison masks – *the horned god*: animal-man hybrids: 'sorcerors' – not wizards – (&) divine owners of wild Nature! [Found in caves in the south of France & in Spain.] Cf. GEN 3. 24. & 4. 16.

Also cf. GEN 11. 1. – 3. & 6. 1., 2.; 11. 3., 4.; 6. 4.; 11. 4.;- 6.; 6. 5. – 7.; 11. 7. - 9. (& GEN 12. 1. – 3.)

<sup>3</sup> Small-scale horticulture, or 'hoe agriculture,' involving plowing & herding, & irrigation systems.

<sup>4</sup> ... mutated towards 'a higher level of androgen & androgen sensitivity,' & became more violent & aggressive than men in matriarchial societies.

<sup>5</sup> Forging communities relying more on women's gathering than man's hunting – *a high-prestige activity*.

<sup>6</sup> DEUT 34. 14. ... whose Name Is JEALOUS.

<sup>7</sup> The last matriarchies in the developing world were crushed. [Sometime between 1800 BCE & 1400 BCE]

With them died a system of belief that regarded childbirth as the primary miracle, all women as intrinsically holy, & the Great (Grand)-Mother Goddess as Supreme Diety: a symbol of fertility & sexuality, a mighty creatrix, presiding over all 'life & death.'

<sup>8</sup> Breasted, *Ancient Times*, 286. ... for they could not avoid 'intercourse' with the unsubdued Canaanite towns as trade & commerce threw them together. Cf. GEN 34. 1. – 5. & JOB 1. 15. – 18. (As well, JOB 2. 9. & 3. 1. – 12.)

Also cf. ATHENA, *Oresteia*: No Mother gave me birth. Therefore the father's claim / & male supremacy in all things ... wins

#### **my whole Heart's Loyalty.**

Cf. although she was not the mother of the heir, Berener-ib married Aha/Menes – the woman bearing the aristocratic titles & privileges, & providing legitimacy to his claim – stabilizing his reign. Also cf., Biya (the Honey Queen), depicted wearing the DESHRET – the red basket crown, (which was combined with the HEDJET – the white war helmet of Upper Egypt) ...

<sup>9</sup> ANET, I. 31 - 32.

with clay. Weaving is attested; ornaments are few, ivory bangles and beads of bone and shell. The pottery, which like all predynastic ware was fashioned in ignorance of the potter's wheel, is rude and without decoration. The dead were buried, not in cemeteries, but between or even within the huts of the living. Material which dried in the hot, dry air of Upper Egypt, rotted away in THE DELTA swamps.

The prehistory of **TA'MERÂ** is divided into five periods, known as Tasian, Badarian, Amratean, Gerzean, and Semainian; the names being taken from the villages near which the principal finds were first identified.<sup>1</sup> Southward, between Asyût and Akhmîm, at Dêr Tâsa and Badârî on the east bank, Tasian finds, peculiar only in the total absence of metal and the more primitive appearance of its pottery and other objects, are intermingled with the Badarian. The pottery of the Neolithic *Tasian* culture shows they were well advanced in the art of pottery making, though it was not so fine and sophisticated as that of the Badarians. The complete change of new types of vases in pottery, and stone, suggests an armed invasion with practical extermination or enslavement of the indigenous people. No metal has been found on Tasian sites.

The rather stocky Badarian were in the Chalcolithic (Aeneolithic) Age, when metal was known but tools were still made of stone; they were farmers, growing wild wheat and barley, and keeping domestic animals; their food consisted of bread or porridge, varied by fish caught in nets and traps (no fish-hooks have been found), with an occasional feast of meat after a sacrifice. They dressed in woven linen with an outer garment of leather or fur in cold weather. Their dwelling-places were probably mere huts with walls of wattle and daub and roofs of thatch; sufficient in a rainless country as shelter against sun and wind; dismal, dark rooms, unventilated except for a smoke hole in the roof. Their artistic sense was not highly developed, but their technical skill, as shown in their ivory carvings and glazed stone, was surprisingly great. Their burial customs indicate a belief in a survival after death for objects of use and ornament were placed in the graves; the corpse was usually laid upon its left side, in a shallow hole scooped in the sand, facing south-west, to watched over the village to the east of the cemetery.<sup>2</sup> The bodies of the dead, wrapped in woven reed mats, and sometimes animal hide, usually a bull or gazelle, were usually buried in the pre-natal, or fetal, position - with food offerings and flint, a fire offering, and possessions, GRAVEN IMAGES of their totems and taboos. The graves were filled in with black earth, and red sand and stone, coverings which evolved into sarcophagi, mastabas and pyramids; protecting the dead and leading them to the west, **jackets**, prowled among the tombs, the opener of ways high upon his high ground - the hill.

The Amratean culture derived with a highly developed standard of civilized living, peacefully advancing pottery beyond the squat, and rather clumsy Badarian rippled-surface forms, preferring many fancy forms with smooth surfaces, beautiful proportions, fine curves, and careful finish and decoration - red ware filled in, chiefly, with geometric forms, usually triangles, filled in with white cross-lines suggesting a basket-weave origin, and are not seldom alternating with patterns of trees, beasts, and people. Much rarer are black pots with incised ornamentation picked out with white paint.

Rough Badarian palettes, used for grinding green malachite (copper ore) to powder; the powder to be mixed with water and applied to the eyes as a protection against the glare of the sun;<sup>3</sup> the Amratean slates were made in the form of birds, hippopotami, fish and antelopes; although, Amratean stone-carvers, poorly shaped the local basalt, limestone, and alabaster, into coarse and clumsy stone vases, early forms often ending in a foot, which, gradually degrade to a vestigial excrescence with a convex surface.

There are tortoise-shell and ivory bracelets and rings, bone and stone beads - a surprising amount of ivory! often hippopotamus tusk, but elephant as well - imported from beyond the first cataract and used for GRAVEN IMAGES, statuettes which show that there were two races: tall and slender, long-haired figures (Amratean), usually nude and clean-shaven, though women wore linen or grass skirts and were freely tattooed, and another short type with a pointed beard and wrapped in a cloak.

The Badarians had worked rough flint scavenged on the surface, but the Amrateans obtained flint-material from the beds in the cliffs bordering the river valley for beautiful ripple-chipped blades too fragile for ordinary use. Flint knives, displaced by metal, gradually altered, becoming instruments of magical power, and intended for some specific purpose, such as cutting the throat of a sacrificial victim, or performing the ritual ceremony of circumcision, or the sophisticated burial ceremony of the **Opening of the Mouth & Coming Forth**<sup>4</sup> in the beginning, something of the heart, as the Word &c...

<sup>1</sup> The sequence of the periods was first worked out by Flinders Petrie from the Amratean (Enagada) and Gerzean (Magada) pottery, which at that time was the only prehistoric Egyptian pottery known. "The Splendor that was Egypt" by Margret A. Murray, (1961), p. 1. Sidgwick & Jackson Great Civilization Series.

<sup>2</sup> Ibid, p. 2,3.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. p. 4. FLINT was still the correct material for circumcising as late as the times of Moses and Joshua. (EXOD 4.25; JOSH 5.2,3.)

Some Amratean houses were built with sun-dried mud bricks, introduced around the middle of the fourth millennium, and were not just mere reed-and-thatch hovels; but, brick was not extensively used until after 3,500 B.C.E. For man resists change, innovation, and the advent of new ideas until forced to accept them by dire necessity; and the climate was so salubrious and fish and game so plentiful that there was little compunction to transform their economy into a rigorous agricultural one.<sup>1</sup>

A peaceful people, with few and inadequate weapons, arrows are found but no bows, and the harpoons could only have been used for spearing fish. The Amratean stone mace head was disc-shaped and depended on its cutting edge, not its weight - effective if the blow was rightly placed - to smash or cut. But, the Gerzean mace head, a solid pear-shaped object, invariably made of white limestone,<sup>2</sup> and hafted on horn or hippopotamus hide, with a leather loop for securing it to the owner's wrist, was a formidable weapon.<sup>3</sup>

Trade was carried on vigorously, and the Amrateans precursors to the hieroglyphic system of writing developed owners' marks, which were continued into the Gerzean period *following*.

The superior Gerzean stone vases, beautifully formed stone: porphyry, red breccia, marble, diorite, granite, syenite, and serpentine, besides the usual limestone, basalt, and alabaster – technical skill and artistic ability fashioning remarkable vessels, some with walls that have been worked so thin that the stone is translucent. Copper needles suggest, that, clothes were now being made by sewing and not just strips of cloth or hide wrapped round the body. No metal occurs in the valley of *Taui* between the first cataract and the sea – silver, though rarer than gold (from Tarshish) first appeared: it was not melted or cast, but was beaten into sheets and cut into strips, and then applied to objects as ornamentation.

People lived in houses with windows and doors, and wore clothing woven out of flax. Elegant flint work, and, stone artifacts demonstrate an increasing use of copper in Gerzean society. Graves are deeper, and sometimes lined with wooden planks. The struggle for existence was less agonizing, and people had time for productive activities; they played games and painted pictures on their pots. The old brown pottery continues, but a new type, made out a new kind of clay and decorated with stick figures of people, animals, and boats.

Among the invaders of Egypt from the west in the Pre-dynastic period were the Libyans, who, entering middle *Taui*. The natives of the eastern deserts, skilled in the art of working metal, HAMites and their kinsfolk in Arabia and the east, the *Orient* also, invaded the cultivated land by way of the *Wâdî Hammâmmât*.

The rarest of all metals used at this period was **IRON**, and a few beads of *meteoric iron* were found in a tomb of the Gerzean period. A small pendant of dark-blue glass in imitation of lapis lazuli was also found – blue glazing of steatite beads to imitate turquoise was practiced as early as the Badarian period. The Gerzeans also glazed quartz, and produced beads of the color and translucency of zircon. They were capable also of producing objects in glazed quartz on a larger scale.

The Gerzean invader revolutionized the art of firing pottery,<sup>4</sup> using an open-air draught furnace, producing higher heat and retaining it longer. The clay is well levigated, and there is no trace of black in the substance, its color being buff throughout; and, decorated by a reed with the fibers teased out at one end, the designs are numerous: red zigzag lines or spirals, scenes with

*Also*, cf., ‘*droit de seigneur*,’ traditional\* right of the king ‘to be first with the bride’ – the husband to follow.

Most virgins have a tab of membrane, the hymen, *that* partly obstructs the entrance to the vagina. This membrane, when the vagina is fully penetrated for the first time, is often torn or stretched ... begins to bleed, sometimes copiously, sometimes scarcely.

#### Tight entry & clear traces of BLOOD ...

\* Female circumcision has had a variety of meanings throughout history. Sometimes it entailed no more than breaking the virginal hymen, a ritual defloration; sometimes it meant complete excision of the clitoris & all or part of the labia of the vagina, the sensitive external sexual tissues. (In its extreme form it is painful & dangerous, both physically & psychologically.) [Reay Tannahill, *Sex in History*, p. 68.]

<sup>1</sup> “Egypt, Canaan, and Isreal in Ancient times” by Donald B. Redford. Princeton University Press, 1992. P. 7.

<sup>2</sup> The hieroglyph for the word *white* derived from this stone, and then transferred to *light* or *bright*. “The Splendor that was Egypt” by Margaret A. Murray, (1961), p. 6. Sidgwick & Jackson Great Civilization Series.

<sup>3</sup> These societies were divided into small local political units called *nomes* – twenty-two of them in Upper Egypt & twenty in Lower Egypt. Each *nome* worshipped *its own gods* ...

However, a series of environmental changes, coupled with the dynamic leadership of *the last of the Selqit (Scorpion Queens)*, & Neit-hotep, Princess of Lower Egypt, the tiny *nomes* unified under the leadership of one genius, Narmer – Menes established a new capital, constructing a huge dyke to reclaim land from the Nile ... Memfer, *called Memphis*.

<sup>4</sup> The wavy-handled pots which PETRIE attached to the Amratian, but belong mostly to the Gerzean. “Egypt of the Pharoahs” by Sir Alan Gardiner, pgs. 390,1. Oxford University at the Clarendon Press, 1961.

plants, creatures, human beings, and many-oared rowing galleys, with fetish emblems streaming from poles in the shapes of pointed or conical hills in the background of an expense of blue-green water<sup>1</sup> - the hills of **TA'MERÂ** are flat-topped, and though there is no indigenous hill-god, the sign of the hills is on an emblem of the divinity YHW, or Jahve.<sup>2</sup>

Death involved a journey from the home of the living to **THE LAND OF THE DEAD** in the west, and therefore isolated graves and cemeteries of *important* persons buried in clefts in the rocks and small natural caves, deep pits with recesses (clearly the proto-type of 'the mummy chamber') – all these requisites are found in ***the Mastabah***, rock-hewn tombs (aligned to *the True North*), usually on the west bank of the river.<sup>3</sup> The Egyptians believed that every man possessed a spiritual duplicate of himself which lived within him from the moment of his birth to that of his death to this duplicate they gave the name **KA** (plural **KAU**) and the hieroglyph is a conventional representation of a human breast, or chest, and arms bent, flexing muscles – *which evolved into the Standard of the Brazen Serpents*. It was certainly believed to survive the death of the body to which it belonged, and it is assuming little to believe that it existed before the body to which it has joined itself was born. When it joined the body it became its mental, mortal and spiritual individuality and disposition, its rational guide, its far seeking protector, and in some means its guardian angel.<sup>4</sup>

Only towards the close of the Gerzean, on the very threshold of proto-history, do some graves become sufficiently large to postulate the existence of *great* ones, tribal rulers of prehistoric times. At Nakâda, are the graves of two distinct periods, Nakâda I (Amratean) and Nakâda II (Gerzean), the former site near Abydos, named El-Amra, where occurred no mixture, and later after Gerza for a similar reason.<sup>5</sup> The dried bodies and bones from the graves at Nakâda are of *a better-class folk* than the *great* mass of the class, '*unburied*' servile class. According to Dr. Elliot Smith the proto-Egyptian men was 5 feet 5 inches in height, and his woman nearly 5 feet; he was of slender build, and had dark hair, dark eyes and a bronzed complexion. His skull was long and narrow and his forehead narrow and slightly bulging. His cheeks were narrow and their bony supports flattened, his jaw weak, and his teeth of moderate or small size.<sup>6</sup> According to Jéquier, the indigenous people closely resembled those who settled among them, and they were of comparatively sturdy build, with light complexions, and hair that varied in color from light to black; and their skulls were dolicocephalic, like those of the Berbers, and they resembled neither Semites nor Negroes.<sup>7</sup>

Upper Egypt is a fantastic valley of fertile black soil, **THE BLACK LAND**, and is bounded by **THE RED LANDS** of sand, and the steep cliffs of the inhospitable desert plateau, five hundred miles long by perhaps five miles wide, while, north from Assiut to *the Cairo region*, south of Lower Egypt, is *the land between*; **THE DELTA**, a swamp thick with reed, papyrus and lotus, and low lying marsh-land teeming with bird and animal life - Leviathon and Behemoth in **THE FIELD OF RUSHES** bordering upon **THE GREAT GREEN SEA**.

Badarian, Amratean, and Gerzean layers have been found in stratification at Hammâmiya near Badâri; and, all three stages are exemplified in Lower Nubia and beyond, though apt to lag behind advances into new phases. Apart from Nubia Badarian remains have been found from Hierâönpolis in the south to Mahasna north from Abydos, Amratean from Amrant to Nag'a ed-Dêr on the east bank opposite Mahasna. The village of Gerza lies more than 200 miles further downstream, near Mediûm.

In discernable contrast, **THE DELTA**: Merimda, the Fayyûm, Ma'âdi *near Cairo and El-Omâri*, is represented by a different race, a fairly tall people with a much greater skull-capacity – dolicocephalic – long-headed and below even medium stature, Negroid, essentially African.<sup>8</sup>

According to Wallis Budge,<sup>9</sup> the Negro & the Egyptian are in no way connected. The original physical and mental characteristics of the indigenous peoples were modified temporarily as the result of intermarriages with their conquerors – but no amount of **alien blood** has succeeded in

<sup>1</sup> Crete is the nearest place to Egypt that is reached by water. Sir Arthur Evans suggests that Crete was an Egyptian colony.

<sup>2</sup> "The Splendor that was Egypt" by Margret A. Murray, (1961), p. 8. Sidgwick & Jackson Great Civilization Series.

<sup>3</sup> Sometimes the body was dismembered, and its limbs were buried in the sand or mud, until such a time ass all the flesh had been eaten off the bones; this done the bones were collected and brought to a grave and finally buried.

<sup>4</sup> "The Mummy" by E.A. Wallis Budge, p.458,9. Dover Edition.

<sup>5</sup> "Egypt of the Pharoahs" by Sir Alan Gardiner, pgs. 390,1. Oxford University at the Clarendon Press, 1961.

<sup>6</sup> "The Mummy" by E.A. Wallis Budge, p. 10. Dover Edition.

<sup>7</sup> Ibid.

<sup>8</sup> "Egypt of the Pharoahs" by Sir Alan Gardiner, pgs. 392. Oxford University at the Clarendon Press, 1961.

<sup>9</sup> "The Mummy" by E.A. Wallis Budge, p. 11. Dover Edition.

destroying the fundamental characteristics of the *dweller on the river mud*, **THE FALLÂH**<sup>1</sup> tilling the ground, content to act as hewers of wood and drawers of water to **MASTER**, who seized what they wanted and held by force of arms. They brought with them superior processes in the arts and sciences, and their religion was of a higher form, influencing the indigenous people to give human bodies to their creature-gods. **THE FOLLOWERS OF HORUS**,<sup>2</sup> whose **Mesenu**, or workers in copper ... the SEMites came into **TA'MERÂ** by caravan roads through Syria and Palestine, and little by little gained power and influence,<sup>3</sup> especially in **THE DELTA** – traders of plenty, adventurers slave- and/or head-hunting, crocodile-worshipping seekers for sacrificial victims, and refugees driven tither by violence and famines and plagues or by desire for more favorable living conditions, both. *Light-skinned, very tall Hamitic people – from 'the Horn' – cultivating terraces, irrigating ditches nearly 12' deep, trenches nearly 3 miles long, digging wells & cairns ... a stone-bowl culture – unspecialized flake tools struck from hard-grained rocks; hand-axes, ox-shaped cleavers, stone balls: animal bones split open to extract marrow, skulls smashed to 'get at brains.'*<sup>4</sup> Their camps occupied near drinking places where game would congregate; (rainfall, more regularly & more evenly distributed during pluvial periods in the Pleistocene): during the dry periods people moved up to the higher altitudes, following streams into forested country.<sup>5</sup>

Egyptian civilization<sup>6</sup> flourished along the banks of *the Nile River*, relatively isolated from the rest of the world. There were many military expeditions to the neighboring regions of Palestine & Nubia, with Egyptian influence reaching far up the Nile into *what is now Sudan*. Internal disorders were frequent ... embroiled in civil wars against unruly provincial nobles. [] wide fluctuations in power exercised by central authority, the rhythm of change being occasionally punctuated by the violent collapse of dynasties. Standing armies were unknown, contingents of '*provincial militia*' being assembled into active armies only temporarily ... for internal security or to protect the frontiers.<sup>7</sup>

<sup>1</sup> ... slaves, the destitute – the maimed, the halt, the blind, & half-witted – dead were exposed to 'the jackals & crocodiles' – never buried: citizens were dried in the sun & washed with **NATRON** ... wild beasts dragged the dead from their resting places – wrapped in reed mats in the **pre-natal position** & laid into shallow holes – burials in graves & caves depended on social importance & wealth.

<sup>2</sup> CAYCE: Labeled the 'Dynastic Race,' these conquerors made its invasion in prehistoric times – before Menes, or Narmer. Cf. *the Selqit, Scorpion Queens, or BIYA, the Honey Queen of Bees*.

Han'nahan'na the H'ut, a garand-mother, goddess of birth, served by *the bee* ...

<sup>3</sup> M'IRI-AM'MU-RA – Hyksos, or *the Shepherd Kings*, charioteers [in Pharaoh's army commanded by the Dead Prince - traitor – at the Battle of Kadesh: fought between Pharaoh Ramses II & the Hittite king Muwatallis, deciding the fate of Syria & Palestine as well as the balance of power between Egypt & Hatti - introducing weapons made of iron.

ANET: *Taanach, No. 1.*; the word here rendered 'wizard' is Akkadian, *ummanu*, which passed into Hebrew a *omman* and into later Phoenician as *ammon*, always with the general sense of 'learned, skilled man, expert.'

<sup>4</sup> The Egyptian view of death was rooted in the belief that the world was 'STATIC,' – unchanging social position in Life as in Death' ... & that ETERNAL LIFE was restricted for Pharoal & his family. Gradually, however, there was a democratization of death ... & everyone who could would make adequate preparations to aspire to heaven.

<sup>5</sup> Thieves become proprietors & the former rich are robbed. Those dressed in fine garments are beaten. Ladies who never had set foot outside now go out. The children of nobles are dashed against the walls. Towns are abandoned. Doors, walls, columns are set aflame. The offspring of the great are thrown into the street. Nobles are hungry & in distress. Servants are now served. Noble ladies ... [their children] cringe in fear of death. The country is full of malcontents. Peasants wear shields in the fields. Man slays his own brother. The roads are traps. People lie in ambush until [the farmer] returns in the evening; then they steal whatever he is carrying.. Beaten with cudgels, he is shamefully killed. Cattle roam at will; no one attends them. ... each man leads away any animal he has branded. ... everywhere crops are rotting; clothing, spices, oil are lacking. Filth covers the earth. The government stores are looted & their gaurds struck down. People eat grass & drink water. So great is their hunger that they eat the food intended for the swine. The dead are thrown into the river; the Nile is a sepulcher. Public records are no longer secret.

[Cf. Lorenzetti's Allegory of Bad Government. See UNDE MALUM.]

<sup>6</sup> ... 'racial' – coal-black to pallid white - identity, as far as it can be determined from the art & mummies, is at least ambiguous when we come to the most important royal figures: cf. SACRED BLUE blood-lines ...

Each major city or nome [] had its own name for The Creator, in each case associated with a maternal Virgin - & they have a son ... as it was so-with Ammon the Hidden (whose True Name is unknown).\*

<sup>7</sup> In the absence of her spouse, ISI (Nefertiti) ruled the kingdom. Sethi plotted with Aso, Queen of Ethiopia, to murder OS'IRI. Cf. letters found at Tell el Amarna ... there are despairing cries that the outer forts can no longer be held against attacks from the north. Cf. Seneferu, builder of the first true pyramid, father of Kufu (Cheops), builder of the Great Pyramid - in the Golden Age – requested that the priest Neferti of Bastet prophecy concerning the future: & foresaw 'the disintegration of the central government.' **Asiatics have come ...**

The south was a largely impenetrable barrier of papyrus, *sudd* – isolated & stagnant. The hippopotami in ‘the Sacred Lake’ ... *the noisy beasts*.

So the White Mace broke skulls ...<sup>1</sup>

Humanity began to develop beliefs<sup>2</sup> in

LIFE-AFTER-DEATH,

conjectured, partly, because of amulets and ritual objects; GRAVEN IMAGES in the form of hippopotamus and bull, beautifully carved in stone, regarded as sacred, and possibly as incarnations as *deity* - precious household *ordinary* in silver, copper, ivory, and clay. Here, the family context was all important, the corpse was preserved and buried beneath the floor, or translated to one of the inaccessible islands in THE FIELD OF RUSHES. The Semainian period, in some ways merely a continuation of the Gerzean, is characteristically differentiated in preferred representations of comma-like twists and unmeaning lines painted on pottery. Large storage pots indicate plenty and increasing comforts – low stools carved from stone, for *important people*, beds with frameworks of wood, the mattress made of linen cord plaited and lashed to the frame ... and small boxes of ivory or inlaid wood, too.

It was believed and hoped that the mortal part of *the deceased* would become the very bone & flesh of the god ...<sup>1</sup>

Neferti prophesized that, at the very moment of deepest despair, *then a Redeemer would come from the south ... a Nubian king, AMENY, son of Ta-Seti, queen of Upper Egypt.*

*A Semitic invasion driven by instability & famine - [Cf. GEN 12. 10.; 26. 1. (-6); &, 41. 57b., 43. 1.-2., & 47. 19.] - overwhelmed ‘the Two Ladies,’ as a child returns to its mother, sought refuge in Ethiopia (Nubia-Kush) – until ...*

*An obscur race marching in confidence of victory - they seized by force without striking a blow; & having over-owered te rulers of the land, they burned cities relentlessly, & razed to the ground with cruel hostility, massacring & leading into slavery ‘the wives & the children of others’: GEN 6. 2.*

*Egyptian freebooters & adventurers drifting south into the transcataract region to hire themselves as soldiers of Kush ... Medja mercenaries, forming a whole contingent of the army of Kamose, led north against the Hyksos.*

Kemet-tawy was liberated or established from the south for each of its Golden Ages or Kingdoms.

<sup>1</sup> The *Unification of Upper & Lower Egypt* created the first nation-state: cf. the nome: is traditionally ascribed to the *genius* of Narmer: his reign was one of the longest in history, lasting sixty-two years. Berener-ib was supposedly the ranking consort of Aha/Menes. She was probably the ranking Memphite heiress. Her name meant ‘Sweet of Heart.’

The TAMA’HU, white-skinned, Euro-Asian pastorals with red & blond hair, blue-eyed barbarians against the fertile loams, attracted by the wealth of the southern settlements; Troglodytes assuming the mein of starveling pillagers, continuously raiding. [Menes was succeeded by his son Teti, a brilliant physician who built the royal palace in Memphis.] Cf. the hostilities that broke out between the Hyksos APOPIS & the Theban SEQENEN’RE TAU I [The family that reputedly drove the Hyksos from Egypt.], who was struck in the jaw ... & four more times upon the head – surviving the battle, died of these grievous wounds months later: of the physicians inability to fight infection.

Eat. Drink. & be Merry. for Tomorrow we shall die.

IMHOTPE, the Father of Medicine & Prince of Peace  
Chief Physician to Djoser, 27<sup>th</sup> Century BCE,

*Egypt changed from a divided country fighting to free itself from foreign domination to an aggressive nation seeking to dominate ... all. within the lifetime of one man & his son, Ahmose & Amenhotep I – Pharaoh of PETISUT, the Great Temple at Karnak, called ‘the Most Holy of Holies, sic., Holy Places.’*

& Ammon-Re was superior to the sun-god’s Memphite manifestation ...

<sup>2</sup> To prevent seminal fluid from entering the womb, the *Kahum Papyrus* suggests mixing crocodile dung, with a paste of (Lybian) *auyt-gum* (unidentified) ... other ideas were to use a glutinous compound of ‘Honey & NATRON’\* (sodium carbonate). One papyrus mentioned ‘fumigating’ the vagina before intercourse with the drug *mimi*; on the following four mornings swallowing a decoction of ‘grease, *m’atet* herb, & sweet ale’ boiled together. An ashtonishing variety of leaves, herbs, & roots, as well as less prepossessing substances – gem-stones – have been pulverized, liquefied, & swallowed during the course of history with *the object of reducing fertility* ... [Reay Tannahill, *Sex in History*, p.71 – 75.]

Three hundred years later, the *Papyrus Ebers* suggested soaking a pad of lint in a mixture of acacia tips & honey & using it to block ‘the opening of the uterus.’

Reigning as king on earth, Os'iri<sup>2</sup> reclaimed *the Egyptians* from savagery; he showed them how to grow crops, established laws for them, and taught them to worship ...

Not having to resort to armed conquest.<sup>3</sup>

Seti wanted to usurp Os'iri, together with a group of seventy-two co-conspirators<sup>4</sup> & an Ethiopian queen named Aso – *in the twenty-eighth year of his life* – Os'iri was *put* in ‘an ark,’ a coffer,<sup>5</sup>

\* NATRON. A mildly antiseptic substance with the ability to absorb moisture, originally used as a detergent & tooth cleaner ... natron was used as ‘the main preserving agent for mortuary rituals – *as the steeping substance for drying corpses & preventing decay.*’

<sup>1</sup> GEN 2. 23. *The man* said, This is now bone of my bones & flesh of my flesh; she shall be called ‘woman’ for she was taken out of man. Also, GEN 1. 27. So God Created man in *His Own Image*, in the Image of God Created He *him – male & female*. Cf. GEN 7. 8.

Bull hides, called *meska*, were worn by early warrior-kings – *Scorpion*, Narmer – & pharaoh wore a bull-tail to designate rank & might: *the Bull of his mother*.

<sup>2</sup> MANETO: Helios had come to know\* of the secret intercourse between Rhea & Cronos: & had set a curse on Rhea – cf. GEN 3. 15. – *that she should not give birth in any month or year*. Hermes - [Im-hot’pe, *the vizier of Djoser*] - who was in love with the goddess, played *draughts*\* with *the moon* & won the seventieth part of each of her illumination; these several parts making in the whole five new (Epagomenal) days ...

Os’iri – [Plutarch: Os, meaning ‘many-eyed,’ since ‘us’ in Egyptian, means ‘many’ & – iri, ‘eye.’ (Griffiths: 133): not a proper name but rather ‘a title that denotes ‘foresight’ (as Prometheus) & the ability of a seer.’] – was born as a voice *that cried out*, ‘The Lord of All is quick become *the Light of day Coming Forth*.’

& having shared the intimacy of their mother’s womb with his sister, Isi, Horus the elder was born

[A ‘Harem Plot’ against Rhamosis III, (c. 1194 – 1163 BCE)] **MAN ‘E’, Prince Unknown**, about 25 – 30,<sup>†</sup> was wrapped in (*unclean*) sheepskins covered in a white dough-like substance – with NATRON between *his* bandages in pouches against his flesh: arms & legs twisted in convulsion & pain ... buried alive.. There were no wounds or marks on his body, *though* it began to putrefy (when *recovered*). The remains had turned a dark mahogany colour. Cf. The usurper, Prince Pentaweret, convicted & condemned, was allowed suicide. [*The Great Rhamosis II* was found among 39 mummies of royal & priestly personages. wrapped in Rose-colored & yellow linen of a texture finer than the finest Indian muslin, upon which lotus flowers are strewn. (It is in a perfect state of preservation).]

Also cf. GEN 12. 2.

\* If *his* ‘semen’ was the mystical catalyst of the process that ended in childbirth, then ‘menstruation,’ which demonstrated woman’s failure to conceive, was *an insult & a rejection* ...

*blood-letting that brutally denied man’s new role as ‘the Anointed One.’*

<sup>†</sup> In 10,000 BCE, the world population was estimated to have numbered around three million; seven thousand years later, it had expanded to a hundred million. [] By 6000 BCE, at Çatal Höyük in Anatolia, a man who survived beyond 18 could expect to go on living to a little over 34 & a woman to almost 30. On Cyprus a few hundred years later, the proportionate increase was maintained; a man’s life expectancy was 35, a woman’s over 33 ... having an average of four children each. [Reay Tannahill, *Sex in History*, pgs. 48 - 50.]

<sup>3</sup> Men & women were virtually equal, but ... the only self-supporting professions seem to have been those of *dancer & musician – talents of sacred prostitution*. Otherwise, woman was either a wife or a slave, & it depended on the man of the house whether her life was easy or hard. Skeletal evidence suggests that lower-class women submitted to a high incidence of heavy physical drudgery & that wife-beating was common. Cf. LEV 18. 7. – 18. By the time *the rabbis* had finished with them, the incest laws also forbade uncovering ‘the nakedness of one’s maternal grandmother’s paternal brother’s wife.’

Jews, obsessed by a need for sons to strengthen ‘the race,’ hated PHAROAH – lhp –

<sup>4</sup> HOURIS, in Islamic mythology, were black-eyed women who provided dead men in paradise with sexual pleasure ... whose virginity was eternally renewed.

<sup>5</sup> The hero is the son of parents of the highest station, most often the son of a king.

His conception is impeded by difficulties, such as abstinence or temporary sterility - immaculate – an oracle or a dream omen [See, Matt 1. 24., 25.] of the child’s birth ‘warns the father of grave danger’ ... in most cases ‘the child’ is placed in a casket & delivered to the waves. Cf. EXOD 2. 2 – 4.

or sepuchre, and flung into the Nile & floated out to sea via the Tanitic mouth of the Delta ... he floated to Phoenicia, & was there received under the name **Atoni**.

In the search for her husband, Isi learned information of an illicit affair between her sister, Nephthys (Neith), called *Telute (End)* – who sprang forth fully armoured from the head of the god ... \*

*Secretly she bore me. She laid me in a basket of sedge – lowered me into the river.*

*Akki, the drawer of water, as his own son brought me up.*

*Sargon, mighty king of Agade*

... the fruit of this unlawful commerce, (the union of Faith with natural Will & affection of an animal, or sensual 'spirit' – wandering, fugitive.)<sup>1</sup> At length, 'the Ark' came to rest in Byblos, in the roots of the world-tree.<sup>2</sup>

Going to Byblos, Isi sat down at a fountain, dejected & tearful, refusing to speak to anybody save the queen's maids who chanced to be there.<sup>3</sup> & the queen took *Horned Isi to nurse her adopted son*<sup>4</sup> -

I that speak unto thee am he.<sup>5</sup>

- instead of giving her breast, the Cow (of Heaven) gave her finger ...<sup>6</sup>

Then the goddess revealed her identity<sup>7</sup> as mother of abundance & prosperity, & requested a 'sistrum' be given her.<sup>8</sup> & she began removing horns, disk, uraeus & plumes ... and sandals.

Give me, I pray thee, of thy son's mandrakes.<sup>9</sup>

*In his hatred for his rival of many year's standing to the royal throne, Thothmosis III caused portraits of Queen Hatshupshut to be obliterated or destroyed in the temple<sup>1</sup> (& also in buildings*

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The Ark is divided into eleven main sections, subdivided into three stories – Heaven, Man, & earth – making 'the sacred number' thirty-three: two openings are shown in 'the Ark' – the main door through which the animal life descends into physical existence, & a small window at the crown (the mouth) of the head, through which 'the Spirit' gains Liberty ... [from Isaac Myer, 'Qabbalah,' Philadelphia, 1888.]

NOTE: It is significant that 'the Ark' constructed by Noah sailed the waters for a period equal to that of a woman's gestation, to wit, 284 days. At the end of this period, *Life issued from the Ark*. [J. B. Hannay, *The Rise, Decline, & Fall of the Roman Religion*, 1925, p. 37.]

Also cf., 'by order of Cadmus, King of Thebes, BACCHUS was confined in a chest & thrown into the Nile. He, like Mosis, had two mothers, one by nature, the other by adoption.'

ONE DAY

He was also, like Mosis, represented as 'horned.'

<sup>1</sup> Cf. EXOD 2. 1. – 10. ISI discovered a child in the marshes, exposed to the elements (in fear of Sethi), & reared by her, in the process of time, with the help of some dogs,\* Anubis (Lord of 'the Mummy Wrappings') quick became guardian – [Cf. Heimdalr, the son of nine mothers & the watchman of the gods.] – for his adopted mother, as dogs do for mankind. Cf. GEN 16. 6.

Also cf., Oedipus – who was left exposed on the mountainside: crucified ...

<sup>2</sup> Cf. *Yggdryasil* (& the great cedars of Lebanon).

<sup>3</sup> Cf. GEN 16. 7 & St. JOHN 4. 1 - 26. [Also cf. GEN 16. 11. & St. MATT 1. 18 – 25; St. LUKE 1. 26 – 40; &c ...]

Also cf. EXOD 2. 5, 6. & EXOD 2. 15d, 16.

<sup>4</sup> Cf. EXOD 2. 7 - 10.

<sup>5</sup> [Freud, *Mosis*, p. 34.] Reverence for cows, which they would never eat or sacrifice because they would thereby offend the cow-horned ISI. Therefore no Egyptian child would ever kiss ...

In hauty narrowness they looked down on the other peoples 'who were unclean – swine – (& not so near to the gods as it were.)' Cf. GEN 24. 16. – 18. GEN 24. 43.

<sup>6</sup> The Child, MOSE, is often saved by animals or poor people, such as shepherds, & suckled by a female animal or a woman of humble birth. Cf. EXOD 2. 9. (- 10.)

Refer to KUK-KAUDET, or IAMAN, the Ben'-nu-bird ... & the bird-goddess, Lilith.\*

<sup>7</sup> Cf. GEN 20. 2. & GEN 23. 20. [Also cf. GEN 20. 17 - 18. & GEN 24. 2c. - 3.]

<sup>8</sup> Cf. GEN 24. 9.

<sup>9</sup> GEN 30. 14e. Cf. GEN 30. 1c. [Also cf. SONG 7. 1b.]

*(erected by the queen at Karnak – in Thebes - & elsewhere.) The approach to the temple - 'the Heart of Amun' was gained by an avenue of sphinxes leading to the gate of the temple courtyard, or garden, planted with palm trees & vines ...*

Then came the glorious god Aten<sup>2</sup> himself, lord of the thrones of both lands, when he had taken the form of her husband, they found her resting in the beauty of her palace. She awoke at the perfume of the god & laughed in the face of his majesty, flamed with love, he hastened toward her, he had lost his heart to her. She could behold him in the shape of a god, when he had come near to her. She exulted at the sight of his beauty. His love entered into all her limbs. The palace was filled with the sweet perfume of the god, all of them from the land of incense, Punt.

The majesty of this god did to her all that he wished.<sup>3</sup>

She gladdened him with herself. & kissed him.

Deus factus sum.

(I have *become* God. Cf. REV 22. 20.)

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<sup>1</sup> Dedicated to the supreme god (Amun) though parts of it were also dedicated to Hathor, Anubis, & the sun-god Rê-Harakhte: it served for the funery rites of the queen *herself* & her parents, Thothmosis I & his second wife, Queen AHMES – inscribed *in relief* being led by the god Thoth to *the Divine Child to the supreme god, Amun*.

As the *Great Wife of Amun*, an important religious office often held by the queen, she occupied a position as ‘chief spiritual power.’ For long stretches ‘royal blood’ ran more purely in the veins of women than men - & usually led to dynastic trouble. Sometimes, a pharaoh’s primary - incestuous - marriage would produce ‘only daughters.’

[Cf. *Neterneferure-aten Nefernefertiti – Ihp – the Beloved Son* ... as in, *Zelophehad*, Num. 27. 1.; 1 Chron. 7. 15.]

<sup>2</sup> The main god of the city of Thebes is called Ammon-Re, in which the first part signifies the ram-headed city-god, whereas Re is the name of the hawk-headed sun-god of **ON, the Golded City (of the Sun)** ... dominated by MAGIC & CEREMONIAL: in the Schools of Priests in the Sun Temple: MΩ’Ātnefrure (Truth is the Beauty of Re) was a daughter of the sun-god was *made the Chief Wife of Ramses II, the Great Lord of Egypt*.

J.H. Breasted, *Dawn of Conscience*, p. 279: It is evident that what the king was deifying was the force by which the Sun made itself felt upon the earth. Cf. Erman, *Die Ägyptische Religion*, (1905): ... not the star itself was worshipped, but the Being *that manifested* itself in it.

<sup>3</sup> [Freud, *Mosis*, p. 26.] **Kh’n -it’n** flung all of these formulas into *the fire*. Djinns, bogies, spirits, monsters, demigods & Os’iri *himself* with all his court, were swept away into the blaze & reduced to *ashes*.

Cf. SAVONROLA’s *Night of the Flaming Vanities*.

Akhnaton did not allow any graven image to be made of the Aton. The *one* true God, said the king, had no form. Arthur Weigall, (*The Life & Times of Akhnaton*, 1923, p. 121.):

Cf. the collapse of the Hittite Empire as new migrating races – the Peoples of the Sea - poured in.

Help me, MASTER.<sup>1</sup>  
A woman

No! may YHWH help you.  
BEN-HADAD, son of HAZAEL,  
King of Syria

## “The BLUE LILY”<sup>2</sup>

Presupposing<sup>3</sup> the existence of a PRIMÆVAL MONSTER, shapeless & discordant, its ELEMENTS indistinct & mixed: all the ELEMENTS & FORCES, the Polar Opposites, through whose TENSION the WORLD Is Understood - TI’O MU’T,<sup>4</sup> the most ancient bird-goddess, the MISTRESS OF MOISTURE, assuming the form of the DIVINE DOVE brooding upon the Primordial Deep, nude, with a large pubic triangle, HER Womb, the SOURCE OF ALL LIFE:<sup>5</sup> a primordial watery chaos streaming from the deities every orifice, vagina & anus, mouth & nose, & eyes, & ears ... every pore bleeding: & out of HER BREASTS,<sup>6</sup> a dazzling effluence of STARS, a lactation<sup>1</sup>

<sup>1</sup> ... before the birth of pharaoh & of all the Universe – the gods, men, & death – there was neither Creator-god nor Nothingness, nor ISFET, which is Chaos, but Nun – an abysmal waste – posited matter, as which became conscious ... & manifested the first creative act: an Act of Limitation. (The second, that of Emanation: a single beam of light in the form of primordial man.) Cf. *The Man who Tired of Life*, 78-80. Papyrus Berlin 3024 – a discussion between a disillusioned & despairing man & his soul on the topic of the use of going on living; the speaker sees death as the only escape from the miseries of the world ... the soul likewise vacillates between living & dying, but finally decides in favour of life:

I sorrow rather for her children broken in the egg, who have looked in the face of the crocodile god  
Ere they have lived.

Also cf. JER 15. 10.: Alas, my mother, that you gave me birth.; JOB 3. 3.: May the day of my birth perish, & the night it was said, A boy is born! [4a.] that day – may it turn to darkness ...; JOB 3. 26. I wish I had died before any eye saw me. I have no peace, no quietness, I have no rest but only turmoil. (Cf. ISA 48. 22. - There is no peace for the wicked.); JOB 7. 4. When I lie down I think, How long before I get up? (... because of the terror that will fill your hearts & the sights your eyes will see: DEUT 28. 67.); JOB 10.18.-19. If only I had never come into being or had been carried straight from the womb to the grave. As well as cf.2 KING 18. 27.; EZR 4. 7.; ISA 36. 12.

<sup>2</sup> “nymphaea cerula”, the blue lotus: symbol of Upper Egypt. Cf. “cyperus papyrus,” called djut or tjufi – a type of sedge (growing to a height of 25'): symbol of Lower Egypt.

See, HYMN TO IAMAN - the BRILLIANT ONE.

<sup>3</sup> As in the Priestly Tradition.

<sup>4</sup> Refer to Plate VIII, *The Papyrus of Anu*: Millions of millions of years & Jubilees, the Lady of Asheru – the Mighty & the Great – the Vulture-Mistress of the Double Crown (depicted with a lion’s head) & hailed as Mistress of the House, patroness of orphans & widows: *Propoetides*: took the form of the Cow called the Eye of Ré – God’s Wife of Amun or Divine Adoratrices of Amun: taking the form of Khonsu a Divine Child revealed in ‘the Lotus’ [symbolic of Rebirth & Creation & sacred to the god Nefertem (whose tears gave birth to the Ogdoad – the vital element at conception; the soul of the god Thoth – the primeval mothers & fathers, or Khemennu: the eight divine elements ... in the form of ‘the fingers of the hand’)]

Cf. Heket, new eternal life. Pyramid texts.

<sup>5</sup> To which All Life returns.

There is no ‘before’ the Big Bang, just as there is no ‘outside’ the universe.

<sup>6</sup> Worshipped AS The DIVINE SOURCE OF MOISTURE by Paleolithic Cro-Mags: c. 26,000 BCE. Cf. Common motif in the [Shrine of the Three Bulls] burcrania, or plastic reliefs at Çatal-höyük: plaster breasts modeled around the skulls of vultures, foxes, & weasels, with teeth, tusks, or beaks, of creatures protruding ‘where nipples should be’: representing both the nurturing & devouring nature of the Mother Goddess, (in that all

SHE Dispenses - the NOURISHING MILK<sup>2</sup> OF THE GREAT MOTHER GODDESS.<sup>3</sup>  
 & invested in the darkness, the Inexhaustible Womb -  
 a brooding spirit like a stagnant breath, moving  
 across the formless & empty<sup>4</sup> waste & void, non-existent;  
 hovering on 'the FACE of the DEEP',  
 barely covering, subduing, the antediluvian depths<sup>5</sup> in an uncontrolled fashion.  
 MANIFESTATION ITSELF out of CHAOS<sup>6</sup> – the unclear ‘material’<sup>7</sup> extending.<sup>8</sup>

&, in the first necessary stage of CREATION –  
 KUK-KAUKET<sup>9</sup> said, “Let there be the LIGHT”. & there was the LIGHT.<sup>1</sup>

her children would eventually return to her womb – the grave.) [Over them, a female figure, arms & legs extended, giving birth to a bull calf.]

<sup>1</sup> > L. lactare, to suckle > Gr. *laktos*.

<sup>2</sup> The Milky Way.

<sup>3</sup> ... dispensing milk for humans & animals; Who feeds physically & spiritually on Her Elixer.

<sup>4</sup> GEN 1. 2.

<sup>5</sup> Heb., ‘tehom, the Deep’. Akin to the Babylonian. (According to the Jewish historian Philo, (c. 30 BC – AD 45), MOT was created at the beginning of time when the dark forces of chaos mingled...)

Cf. [Freud, *Mosis*] – according to E. Meyer, *Die Isrealiten und ihre Nachbarstämme* (1906) – the original character of God<sup>2</sup> : is an uncanny, blood-thirsty demon who walks by light & shuns the light of day.

Also cf. Marlowe, *Riche Jewe of Malta*. As well as, Bram Stoker’s, *Dracula*.

<sup>6</sup> In the Pelasgian Creation Myth, Eurynome, the goddess of All Things, rising out of Chaos, divides the sky from the waters, & out of the winds of her desire generates the Great Serpent, Serapophion the Uroborus, the snake biting its own tail ... the phallus as the Swallower, the DEVOURERER.. Cf. the papyrus of Hunefar – British Museum Papyrus No. 9901 – the scene of [the mascot of the Goddess, as Fate, GIVER-OF-ALL, Apportioner ...]

a Cat SPHINX (the sun dwelling by the Persea Tree in On) after cutting off the head of Āpoi: kneeling in adoration before five ram-headed gods, whose names are Ra, Shu, Tefnut, Seb(ek), & Ba-[neb]-Tattu.

The ram was sacred to the Neolithic Bird-&-Snake Goddesses: its fleece provided warmth & its flesh nourishment: the chance acquisition of a magical ram, or a taste of its meat, brings ever-increasing wealth & happiness. (Pharaoh, though, detested the sand-ramblers – Hyksos, or Shepherd-kings.)

<sup>7</sup> Everything in the Universe is in constant change. HERACLITUS (500 BCE).

As the Universe evolved, so it cooled – tiny particles (protons, neutrons & electrons) began to form atoms – mainly hydrogen & helium: an interstellar cloud of gas & dust, matter which formed into the first galaxies: stars, with accompanying planets, asteroids & comets ... additional elements such as carbon, oxygen, silicon, iron & magnesium ‘composed by reactions inside of stars, & ejected into space, continually enriched & recycled through generations of intergalactic formations: massive stars imploding as successive cycles of nucleosynthesis, super-nova’s radiating intense heat & light energy, & remnant neutrino matter forming Black Holes – & in cooler stars, such as Red Giants ... the shell material of planetary nebula ejected back into the interstellar medium, leaving behind White Dwarf stars.’ [Ikhemu-Seku: stars that never fail – polar stars remaining fixed & venerated as saints having attained true bliss. & Ikhemu-Weredu: never resting stars – following distinct (planetary) orbits ... accompanying the Solar Boat on its nightly journey.]

Cf. The twin-souls, Khepri-Ré the scarab, or dung-bettle & Osiris met in Tu'at, the underworld - not to be confused with Hell – every night ... while Ré (considered Renewed) was journeying through Tu'at after battling Āpopi. [Cf. the Rhamossidian Period (1307 – 1070 BCE) Book of Over-throwing Apophis: a mystical serpent living in the celestial waters of primeval Nun, & enemy of Ré, storming – the image of evil ... always ready to attack righteousness.]

A ‘two finger’ cultic symbol ... more following.

<sup>8</sup> As in hallucinations, after-images, spots-before-the-eyes, DREAMS – not merely LIGHT-WAVES, but EXPERIENCED COLORS, or, of the same spectrum, sound ... as in the WORD! Cf. REV 19. 13.

<sup>9</sup> Dreadful, believing & unconscious darkness before the orderly creation of light transmission. Comparable, in this case, to HAUHET, ETERNITY, ‘unceasing & ever-expanding movement of an infinite, mandelbrotic nature, kliedescopic, perpetual, profound.’ Cf. the sound ‘a chick’ makes – “Ku’k-ka-uk’et. K’uk-kau’ket.”

& KUK-KAUKET called *the LIGHT NEFER’TEM, as the BLUE LILY at the Nose of Golden-Winged PHRA-TEN, the DIVINE BEN’NU-BIRD*,<sup>2</sup> when HE Comes forth from *the Horizon* each day:<sup>3</sup> & there was dusk. & there was dawn. *ONE DAY.*<sup>4</sup>

& KUK-KAUKET said, “Let there be MA’A – *a foundation*,<sup>5</sup> *an expanse* in the midst, *a firmament* in the WATERS: & the PRIMAL EGG<sup>6</sup> was formed by *EIGHT INVISIBLE SPIRITS*,<sup>7</sup> *male & female*, with the HEADS OF FROGS & SNAKES,<sup>1</sup>

Here-in this instance, the primordial Bennu-bird, (*the hawk-headed*) *Khorus*, is the pnuema ‘rising in brilliance’, or, the Darkness-borne-downwards on the face of ‘the Deep’. Refer to, HYMN TO IAMAN. Also, see Exodus 25, ‘The Instructions on Sinai’ – cf. Budge’s ‘Book of the Dead,’ Plates VII – X.

Speech in thought & feeling made explicit: early man was a thinker before an inventor – imitative sounds, such as ‘bird calls’: communications arising during the hunt - early women being more emphatic ... & deriving speech from instinctive ejaculations evoked by emotion or other intense feelings or sensations.

Also cf. Nuk-Pa-Nuk. “I Am that I Am.” (Bonwick: *Egyptian Belief*, p. 395.) – a Divine Name, esteemed sacred among the Egyptians, (Bunsen, *Keys of St. Peter*, p. 38.) St. Augustine: I am, therefore I think. Descartes: I think, therefore I am. Schopenhauer: I am what I want to be.

Ptah Hotpe: The world order has provided a place for the initiative of the Wise Man who is constantly set in contrast with the Ignorant Men, or Fooles.

<sup>1</sup> GEN 1. 3. Light is *electromagnetic radiation* ...

<sup>2</sup> Cf. the Pheonix, reborn from its own ashes every 500 years. As well, each day *at its dawn-time* signifies rebirth ... the same can be said of *the Moon*, or Venus & the other planets, reborn each night: more-so, especially *the moon*, whose cycles *the female of the species* – *is attuned to* ... & more-so even in forgotten epochs. Birds, further-more, are all born twice; symbolic of the Transmutation of *the Soul*.

REV 19. 20. , & all the birds were gorged with *their flesh*.

<sup>3</sup> *Each day resurrected.*

<sup>4</sup> GEN 1. 5. The low-frequency predictability & the high-frequency unpredictability of climate variability – *biorgasmic & responsive*.

The ultra-violet solar radiation - seasonal - sputtering solar wind outwards from the sun, breaking down bonds between carbon atoms, destroying organic compounds ... the earth is protected from excess ultra-violet radiation & solar wind, though, by its atmosphere & magnet field (generated by convection currents in earth’s metallic core, deflecting the solar wind. The process of ‘the phenomena of plate tectonics, or continental drift of the global cycle’ maintains balance – uplifting mountains: building: competing with gradual erosion into oceans by rivers & streams of air & water currents ... a process which would otherwise result in a global ocean & the catastrophic extinction of all land-based creatures – a molten outer metallic core surrounds a solid inner metallic core, overlain by the mantle – a layer of partially molten silicate rocks, above which is a buoyant but rigid lithosphere.

<sup>5</sup> *Hmwst, a word which has no equivalent in English.*

[An egg of wonderous size is said to have fallen into the river Euphrates: the fishes rolled it to the bank, where, the doves haging settled upon it, hatched it, & out came VENUS, who was afterwards called the Syrian goddess – ASTARTE: the virgin mother.] ANADYOMENE the Beautiful, who *rose from the waves*, PALLAS ATHENA\* / APHRODITE, VENUS, MINERVA ... contrary to the legendary demise of the ugly old hag DERKOTO, ATARGATIS, who ran into *the water* & became part-fish! See, HYMN TO IAMAN, iii.

Cf. GEN 1:6-8. DEUT 10:14. PS 148:4.

\* *The wooden eidolon of Pallas Athena, through the religious revolution was reduced to ‘a daughter, robbed of her own mother, & eternally debarred from motherhood by the taboo of virginity.’*

Cf. the Miriam’mu cult of ...

<sup>6</sup> A world of SPIRIT, pnuema, λογος.

Carbon-dioxide put into the atmosphere by respiration of living organisms: gasses released from volcanoes & hot springs & breakdown of rocks ...

<sup>7</sup> Souls transformed into baboons to greet the dawn ... in the form of apes, *bain-a’abtiu*.

who swam in the Waters of *Noety* before the ILLUMINATION OF THE WORLD.  
 & the *SUBLIME GOOSE*<sup>2</sup> appeared amongst imperishable stars,  
 cleaving the *darkness* with HER Great Wings ... taking *in Hand*<sup>3</sup>  
 Aroused by HER Sensuous Movements, wildly generating *out of the Wind*,  
 dancing upon the *tossing waves*, the GREAT SERPENT SERAPOPHION.

*They twined about each other in Fear & Delight ... becoming one.*<sup>4</sup>  
 SERAPOPHION coiled about HER DIVINE Limbs & coupled with HER<sup>5</sup>

The Voice of the GREAT CACKLER<sup>6</sup> breaking the stillness.<sup>7</sup>

& SHE lay in the Watery Abyss – the EGG containing the GERM OF LIFE.

& SERAPOPHION coiled about the EGG. & the EGG hatched.  
 & out from HER EGG tumbled *Creation* – the sun, the moon, the stars.  
 & all the TREES. & all the LIVING CREATURES.

& out from HER EGG burst forth a CHICK – CELESTIAL LIGHT, chipperring;  
 O EGG<sup>8</sup> of the water, source of the firmament,  
 O EGG-SHELL<sup>9</sup> of the EIGHTH<sup>1</sup> –

<sup>1</sup> Primeval waters & Nile inundations: NUN & NUNET – ruling earth then & provided with powers from beyond the grave. The twilights – dusk & dawn – TENEM & TENEMUT. & KEK & KEKET: darkness.

Amun & Amaunet – hiddenness – were added later.

<sup>2</sup> Among the Egyptians, the Swan was hieroglyphic for music: in Greece it was often represented as singing to the lyre, or the harp ...

<sup>3</sup> The Fish & ‘the feet of birds – Cf. Lilitu - of prey’ as symbols of death & regeneration: taking in talon ... the FISH – Demeter, like Atargatis, fish in one hand & bird in the other, both used more-than a millennia later to decorate Minoan vases & even two millennium later as CHRISTIAN Symbols by the (mostly female) ministers of the Church Triumphant.

Refer to above. The index & medius fingers – living & dead – Divine Digits of Horus when ascending into the heavens.

<sup>4</sup> OVID, ... from the heap where they had lain, indistinguishable from one another ... bound ... each in its separate place, forming a harmonious union.

Also see, HYMN TO IAMAN, ii.

<sup>5</sup> HYMN TO IAMAN, iv. [The concentric spheres of the heavens, each turning on its spindle, each assigned its siren (Bird-goddess) who sings its particular note, creating the Music of the Spheres.]

... interstellar gas & grains of silicate (organic carbon based) dust & ice – inherited from the primordial cosmos & imparting mechanisms of (potential) habitats: silicate-rich crustal mantle-materials, precursors of the molten earth: internal heat & radioactive decay, combined, as gravitational energy & collisional energy from giant projectiles – giant impacts: incoming objects vaporized & mixed in turbulent stages (over intervals), in subsequent geological processes, cycles increasing, & stability punctuated by geographical & astrobiological episodes.

<sup>6</sup> Kenken-ur. Cf. Ser-t.

<sup>7</sup> Hekau, mighty words of power enabling the deceased in Tuat, the Other-world.

“No mortal shall lift my veil.”

<sup>8</sup> Seat of GERMINATING LIFE in the midst of the MATERNAL WOMB.

<sup>9</sup> The Mansion of ISDEN in ruins (when the gods - US – began the first acts of creation).

great in *HEAVEN* & great in the *UNDER-WORLD*;  
 It Is I, the DWELLER IN THE THICKET,  
 It Is I *coming forth* with THEE from the *water* ...  
 It Is I *coming forth* from *THY NEST* in the midst.  
 It Is I the *GREAT HONKER*<sup>2</sup> coming forth from the *SECRET EGG*,<sup>3</sup>  
*as the CHILD IN THE THICKET*<sup>4</sup> - *as the CHILD OF THE EIGHTH*,  
*ascending ON HIGH from THY HABITATION, at the Beginning.*

& KUK-KAUKET made ‘the ISLE OF FLAME’ in ‘the SEA OF THE TWO KNIVES’.<sup>5</sup>  
 & KUK-KAUKET said, “& let it divide the SWEET WATER<sup>6</sup> from the Bitter Waters.

& KUK-KAUKET divided the WATERS.

THOU Didst divide ‘*the Sea*’ by THY Strength,<sup>7</sup>  
 & the vault of HEAVEN, the *solid* canopy of ‘*the Sky*’,  
 to hold back *the Encompassing Waters* – separating  
*those* which were Under<sup>8</sup> from *those* which were Above. & it was so!

& KUK-KAUKET called *the expanse* SEVEN HEAVENS  
 & there was *dusk*. & there was *dawn*. ONE DAY.<sup>9</sup>

& KUK-KAUKET said, “Let ABZU, *the sweet water*  
*under the firmament*, be gathered together of *the Waters*  
*in a heap*<sup>10</sup> & be called ‘*the SEAS*’: & *there-in* were hidden monsters.  
 & ‘*the BLACK MOUNTAIN*<sup>11</sup> was formed ‘out of water & by water’.<sup>12</sup>  
 & KUK-KAUKET saw that it was good. ONE DAY.

*In the Beginning*,<sup>1</sup> when the Earth was surrounded by the primordial deep,

<sup>1</sup> Thebes was first built by SEMIRAMIS before ‘*the OTHERS*’ established Memphis & Hermopolis, *called* Chmunu or Khmunu, *hmnw*, *the Eighth* – diabolic arts & human sacrifice were commonly plotted; magic & astrology were practiced, & idols with tails & heads like *the sun* were worshipped.

<sup>2</sup> Cf. *cap 59, BOOK OF DEAD*: It is I (Thoth) who occupy that seat in the midst of Chmunu. I watched over the EGG OF THE GREAT HONKER.

<sup>3</sup> To Be Said, I Rise out of the Egg in *the land hidden*. May be given to me – my mouth: may I speak with it before the god: great *the lord* of ‘*the underworld*’.

I have come at the wish of my heart from *the Pool of Double-Fire*.  
*I have quenched [it].*

<sup>4</sup> *It is when the Child, SAKLA, as SERAPOPVIS, claims ascendancy over ...*

Cf. *the Madonna from Gradac*, suckling the divine bird-beaked (face of) Horus.

<sup>5</sup> HYMN TO IAMAN

<sup>6</sup> *Called AB in Persian.*

<sup>7</sup> Cf. PS 74. 12-17.

<sup>8</sup> Cf. Quark, Strangeness, Charm, &c...

<sup>9</sup> GEN 1. 8.

<sup>10</sup> Cf. PS 33. 7.

<sup>11</sup> The sexually aroused phallus of GEB, *his animus*, *the Fertile Mother*, an ‘earth god’ whose phallus is erect, standing in awe & reverence beneath *his sister-wife*, NUT, the ‘sky goddess’, or, SEVEN HEAVENS. Cf. SERAPOPION ... ‘upon four white pillars spread out open above.’ HYMN TO IAMAN.

<sup>12</sup> 2 PET 3. 5.

*the birth-place of all the-gods-who-came-into-being since the time of IAMAN  
for all things took their origin within HIM. & the DIVINE ONES<sup>2</sup>*

Have you journeyed to ‘*the Springs of the Sea*’ or walked in the Recesses of *the DEEP*?<sup>3</sup>  
HE Alone stretches out the *Heavens* & treads on *the waves of ‘the Sea’*.<sup>4</sup>

YOUR WAY led through ‘*the Sea*’,  
YOUR WAY led through ‘*the Mighty Waters*’,  
Though YOUR WAY was not seen.<sup>5</sup>

THOU Hath described boundary upon ‘*the Face of the DEEP WATERS*’  
unto the confines of the LIGHT & *the darkness*.<sup>6</sup>  
IT Is THOU who hast conquered *the Pride of ‘the Sea’*!  
THOU who hast quietened its bounding waves!  
THOU who hast broken RAHAB *the do-nothing*, as one that is slain.

The PILLARS OF THE SEVEN HEAVENS<sup>7</sup> trembled,  
& quaked, aghast, astonished at *its*<sup>8</sup> rebuke.

THINE MA’A dost smitest through RAHAB *the do-nothing*: by his spirit<sup>9</sup>  
the SEVEN HEAVENS garnishing – HIS HAND<sup>10</sup> hath pierced ‘*the slippery serpent*’.<sup>11</sup>

HE Causeth ‘*the Sea*’ to churn up by HIS POWER<sup>12</sup>  
& by HIS Understanding HE Smiteth through RAHAB *the do-nothing*;  
& by HIS Wisdom HE Slew RAHAB *the do-nothing* –

<sup>1</sup> [Finch. *Egypt Revisited*, p. 340.] Isolated in the South Pacific for more than 300,000 years, the primitive Melanesian Trobriand Islanders explained pregnancy, as - A Spirit Child comes to rest on top of a woman’s head & when conception occurs, the Spirit Child flows down through the head in the blood of the womb.

<sup>2</sup> Reference to the original site where the OGDOAD came into being on the first occasion: deities associated with the primeval mound – revered *pay lands* formed with sacred utterings: called the Place of the Ghosts, gardens in the marsh areas, sacred sites, eternal paradises: TA-TENEN, the Rising Lands ...

Cf. djeba, or perch, guarded by Wa & Az (of the hand).

<sup>3</sup> JOB 38. 16. Cf. GEN 1. 7.

<sup>4</sup> JOB 9. 8. Cf. GEN 1. 1, 8.

<sup>5</sup> PS 77. 19.

<sup>6</sup> See JOB 26. 10.

<sup>7</sup> JOB 26. 11. Cf. 2 SAM 22. 8. See, HYMN TO IAMAN

<sup>8</sup> KUK-KAUKE.

<sup>9</sup> Cf. *pnuema*, [], the WORD, the ORIGINAL BREATH & FIRST SOUND of the Divine Dove ...

<sup>10</sup> HYMN TO IAMAN, iii. The sexual innuendo & phallic metaphors infer the self-abasing ‘Act of Masturbation’, the ‘DIVINE ACT OF CREATION’. Sexual Fantasy, Rape & the evolution of ‘mutual consent’.

<sup>11</sup> Cf. JOB 26. 10-13. Furthermore, at some point evolved men stopped fucking women like beasts & the Sexual Act was invented, involving mutual consent & elevating female arch-types: the Fertile Mother, the Child-Virgin, the Widow, &c.... The intelligent woman tamed & domesticated the wild man, inventing husbandry & horticulture & civilization. (Before ‘the Angry Man’ there was innocence! ‘The Angry Man’ like the Lophur, is a neurotic, & an misogynist, incapable of evolved & independent thought ... ONE like ‘the Wandering Jew’, all together, as a mindless undemocratic ‘en masse’, without conscious or soul – like ‘the Wild Ass’ which followed after ‘the EXILES’, or, like ‘King Og & the REEM’..)

<sup>12</sup> Cf. EXOD 14. 21.

even the Cohorts of RAHAB *the do-nothing cower at HIS FEET.*<sup>1</sup>

THOU Breakest the Heads of ‘the DRAGONS’<sup>2</sup> *in the Waters.*  
THOU Breakest the Heads of RAHAB<sup>3</sup> *the do-nothing* to pieces

THOU Didst cleave FOUNTAIN & FLOOD:  
THOU Driest Up *mighty waters.*  
The DAY is THINE, the NIGHT is THINE:  
THOU Hast set the borders of *the Earth.*  
& scattered *SEED*<sup>4</sup> ... with *the arm* of THINE Strength.<sup>5</sup>

The SEVEN HEAVENS art THINE. The BLACK MOUNTAIN is THINE.  
*The World & the fullness thereof;* THOU Hast founded them<sup>6</sup>  
when THOU Smotest *the SLIPPERY SERPENT,*  
& Madest an End to *the WRIGGLING SERPENT,*  
when THOU Struggled with & overcame *the Tyrant with Seven Heads.*<sup>7</sup>

WHO laid *the foundation* of the earth,  
that it should not be moved forever?  
Thou coveredst it with the deep as with *a vesture;*

*the Waters* stood ‘above’ the mountains<sup>8</sup>  
& at THY Rebuke *they fled:*  
at THY Voice of THUNDER *they hastened away.*

*They went up ‘by the mountains’ & they went down ‘by the valleys’*  
*unto the place THOU Hadst founded for them.*<sup>9</sup>

THOU Hast set a bound that *they* may not pass over;

<sup>1</sup> The fetish of the SORCERESS, Lilith, *like Derkoto*: symbolic footwear - the bird’s feet worn by Lilith, like the platform *tongs* of Semiramis, (as the terraced dress of the EPHESIAN ARTEMIS), were decorated with scenes of *ritual augury ante-dating ‘the oral tradition’*. Cf. their ceremonial use of *elaborate* footwear to the URAEUS.

<sup>2</sup> Tiomut; Rahab *The Do-Nothing*, or, Leviathon & Behemoth *most especially*.

<sup>3</sup> Cf. SERAPOPHION: HYMN TO IAMAN, *Canto vi.*

<sup>4</sup> *His excrements - semen - ... is his dead body [- le petite morte -]; otherwise saying, / Eternity it is & Ever-lastingness. Eternity is the day, Ever-lastingness is the night. []*

<sup>5</sup> The Sexual Act of CREATION BY MASTERBATION, culminating with *male ejaculation* – Note: the Neolithic TWINS are here-in described as ‘having knowledge, or conscious comprehension, understanding that sexual union results in pregnancy. The TWINS are, effectually, indulging in *sexual union* & in an attempt to avoid pregnancy – are ‘pulling out’ before COMING. Cf. the ceremonial use of the earlier ‘carved horns or sculptures’, such the Venus’ figurines, when CLAY & KILN were *humanities* most advanced technology – supplanting the rudimentary textile industries, basket weaving & other then contemporary arts ... it was a Savage time of Carnality & Cruelty. FETISH, & like TOTEMISM, degenerated into deviance & perversion as Homo Sapiens sapiens evolved TABOO ... ritualizing the Sexual Act evolved into Sacred Worship & Devotion (& the Sacred Prostitute, or High Priestess was born – a slave to the patriarch ideal).

<sup>6</sup> Tiomut; but, Leviathon & Behemoth *most especially. after pulling out ... masturbating.’ As then, so too now.*

<sup>7</sup> Cf. SERAPOPHION - HYMN TO IAMAN, *vi..*

<sup>8</sup> Cf. Deutero-Isaiah 51. 9-10.

<sup>9</sup> ANAT claims to have slain a seven-headed creature ... LEVIATHON. Cf. AMOS 9. 3c,d. *Though, they think they be hid from MY Sight in the bottom of the sea; thence Will I Command the serpent, & it shall bite them.*

<sup>10</sup> The profound desperation of POST-DELUGE “Beast men” (when from on HIGH PLACES they could see no end to the marshy LIGHTLAND).

Cf. Ps 104; HYMN TO ATON; OATH OF PT'AH-RE-AH.

<sup>11</sup> The WETNESS of ‘the female’ – a furious storm & a deluge ... such as, menstruation & menopause.

that they turn not again to cover *the earth*.

The DAY is THINE. The NIGHT is THINE.  
THOU Hast prepared the LIGHT & the SUN.  
THOU Hast set the borders of *the earth*:  
THOU Hast made *the Seasons in the Day*.

& no plant of the field was yet in the earth,  
& no herb of the field was yet sprung up:  
for KUK-KAUKET had caused *it*<sup>1</sup> to rain upon *the earth*.  
& there was not a *MAN* to till *the ground*;  
but there went up a mist from the earth  
& watered the whole *face* of the ground.

THOU Draweth Up & Wapest Up the Drops of Water,  
which distill from *the Mist* as *rain to the streams* in HIS Clouds,  
yet *the clouds* do not burst ‘under the weight’.<sup>2</sup>

& KUK-KAUKET, the DIVINE IBIS<sup>3</sup> who hatched the WORLD EGG,<sup>4</sup> said,  
Let US make IN *OUR IMAGE*, after *OUR LIKENESS*:<sup>5</sup>  
& there came into existence something as *in the HEART*,<sup>6</sup>  
*as in the form of PHRA-TON*. & *as in the form of PHRA-TON*  
there came into existence something as *in the form of the TONGUE*.<sup>7</sup>  
It Is the GREAT MIGHTY ONE, TA'TANKHA-TENEN,<sup>8</sup>  
who assigned *life* to all *the gods & their KA's* -<sup>9</sup>  
through *this HEART* by which *PHRA-TON* became  
as in TA'TANKHA-TENEN, & through *this TONGUE*  
by which *PHRA-TON* became as in TA'TANKHA-TENEN.<sup>1</sup>

<sup>1</sup> The degradation of the female – emergence of ‘the patriarch’ in early Neolithic culture.

The heavens are the heavens of the Lord; but the earth hath He given to *the Children of men*.

<sup>2</sup> JOB 26. 8.; 36. 27. Cf. 2 SAM 1. 21.

<sup>3</sup> The head of the *ibis*, often surmounted by a crescent moon: & associated with the god Thoth, or Djehuti, a lunar deity & a messenger of the gods. Eldest son of RA, *the child of GEB & NUT the Lioness*, the brother of SISI & SUTEKH (*the evil brother of OSIRIS*) & NEPHTHYS, or Neith the adulteress - & her bastard son (of Anubis).

<sup>4</sup> Hermopolis Magna, called Khnum, *City of Eight – cradle of Tuthi, or Thoth, worship ...*

<sup>5</sup> GEN 1. 26. “With relation to gods & men *the Egyptians* were monophysites: many men & many gods, but all ultimately of one nature.” (Frankfort, 1949:75)

<sup>6</sup> Knowledge. The sight of the eyes, the hearing of the ears, the smelling of the air by the nose, they report to the heart: & it is the tongue which announces what the heart thinks.

<sup>7</sup> Command; or, Will.

<sup>8</sup> The Lord of Creation, also called *the Revered One* whose name meant ‘the Risen Land’: & he carried a mace, called ‘the Great White of the Earth Makers’ ... dedicated to his son, **the falcon**, the djut amulet, necessary to ‘aid in the transformation of the human flesh in to the spiritual form assumed by the dead in eternity.’ [Lord of *the Holy Words* – formulas which commanded all the forces of nature & subdued the very gods themselves. It is to this infinite power that he owes his name, *Tuthi* - three times very, very great. Cf. *Hermes Trimegistus*. Also, at times, associated with ‘a dog-headed ape’... (in very remote times, two lunar deities.)]

Cf. [Freud, *Mosis*:] JAHVE was undoubtably a **volcano-god** ...

<sup>9</sup> *Ka-spirits* were made & the *hemset-spirits* were appointed, they who make all provisions & all nourishment, by His Speech ... & so (Ptah) was satisfied: GEN 2. 2. ‘The head’ was for rationalization & judgment, (or rested), but ‘the heart’ was what *one thought with*.

Now, the HEART & the TONGUE Have Power over all the other members,  
on account of the fact that the *one* is in Every Body,  
& the other is in Every Mouth – of all the gods, of all  
the men & the women, all cattle, all  
reptiles, & all else that lives – the *one*  
Conceiving & the other Decreeing that which was Willed.<sup>2</sup>

• • •

& let them have dominion over the fish in the Sea, & over the fowl of the Air:<sup>3</sup>  
& over the CATTLE, & over all the LIVING EARTH:  
& over every CREEPING THING that crawleth upon the earth.<sup>4</sup>

& the MOULDER, the POTTER<sup>5</sup> watching over the source of the WATER,<sup>6</sup>  
formed MAN<sup>7</sup> of the dust on the ground & modeled the gods  
& shaped all flesh<sup>8</sup> in HIS Own Image, in the Image of KUK-KAUDET  
CREATED HE MAN - Male & Female Created HE the ANCESTORS.  
& BLESSED them. & when HE CREATED them, HE Called them MAN.<sup>9</sup>

KH'NU-MU TA-TANKHA-TENEN<sup>10</sup> - the PROCREATOR Who Engendered  
& Presided Over the formation of children in their mother's wombs.<sup>11</sup>  
WHO BREATHED into his nostrils the BREATH OF LIFE & MAN<sup>12</sup> BECAME

<sup>1</sup> Ability to translate into ACT *that* which was CONCIEVED. Knowledge & Command hypostasized as TA'TANKHA-TENEN [Cf. Sioux, Tatankha, buffalo.] – the SPOKEN WORD. Cf. Horus, Thoth, Khnum.

<sup>2</sup> By his fingers & his semen.

<sup>3</sup> Cf. the SHEBTIU – the Answerer's substitutes for the deceased in Tu'at.

<sup>4</sup> GEN 1. 26.

<sup>5</sup> KHNUM(U) had two wives, Sati & Anukis. Cf. the Two Ladies, or the Two Lands – Queen Nekhbet of the red crown & Queen Buto of the blue crown. Two queens ... or wives! polygamy was the constant of the misogynistic patriarch – although, in very ancient times, heredity was matriarchal in its context ...

Also, cf. GEN 4. 19. "Lamech had two wives, Adah & Zillah.

<sup>6</sup> Cf. the INVENTION of IRRIGATION to that of the WHEEL, first used for pottery, second in import to the antediluvianoid FIRE - the IRRIGATOR, Enki, who drew out Sargon, as Moses was drawn out of the water 'in a basket', which symbolizes in earnest how-so the technology of POTTERY, had replaced that of basket weaving in importance, playing a vital role in the extension of commercialized civilization; both Sargon & Moses created Law Codes. It was an irrigator who first drained the fertile land of Orchomenus preparing the way for the Dorian Invasion.

<sup>7</sup> In both the Yahwist & the Priestly Traditions, CREATION reached its climax in 'the Creation of Man'; but, 'tis in the Priestly view that 'the definite picture in mind of GOD - & MAN – of the ANIMALS 'patterned after the DIVINE' in nature. See below, 'ādām, man; 'ādāmah, red – pregnant relationship with that for clay or dust of the ground. Cf. GEN 2. 7.

<sup>8</sup> Cf. GEN 1. 27. & 2. 23.

<sup>9</sup> GEN 5. 2.

<sup>10</sup> Cf. GAYOMART, carnal, or primal man, the first person to experience Death! or realize that We All Die! Cf. Joseph, the husband of the BLESSED VIRGIN, who would have been a Son of the First Man (by blood-relation).

<sup>11</sup> He created it not in vain; he formed it to be inhabited. 'Behold! I set before you this day life & good & death & evil ... & thou shalt chose life ... that thou mayest live. The Living God 'created in His Own Image; & His Glory Is the fullness of the whole earth.'

Cf. JOB 38. & 39. Also see "INVOCATION – 'UNDE MALUM'."

<sup>12</sup> Cf. GEN 1. 27.

a LIVING SOUL – the SACRAL<sup>1</sup> KING of the GOLDEN CITY OF EIGHT:  
 in KUK-KAUKET living & moving & having being – HIS Offspring:<sup>2</sup>  
 KH'NU-MU, Who Perceived in HIS HEART *all things*, & was versed in everything;  
 MA'At & SECRET THINGS & REVEALED HIDDEN THINGS:<sup>3</sup>  
 HE Washed HIS HAND<sup>4</sup> & pinched off CLAY & threw it upon the steppe.

It is HE Who Created the HEAVENS & *stretched them out*;  
 Who Spreads Out the EARTH & all that Comes Out of It;  
 Who Formed KH'NU-MU out of Red Clay,<sup>5</sup>  
 Who BREATHES the BREATHE OF LIFE into ‘the nostrils’<sup>6</sup>  
 of those who Walk upon IT. It is HE Who Made US  
 & WE Are HIS & not WE Ourselves;  
 we are HIS PEOPLE, the Sheep of HIS Pasturage.<sup>7</sup>

Now KUK-KAUKET had planted a DIVINE GARDEN<sup>8</sup> in ‘the East’<sup>9</sup> -  
 PARADISIAL D’UN,<sup>10</sup> where in later times ORACLES spoke  
*through the murmuring leaves of the Sacred Grottos ... true or false.*  
 KUK-KAUKET said, I Reserved a Zone about the GREAT POOL, in order  
 to preserve<sup>11</sup> ... the Place where KUK-KAUKET was born  
 in the First Time, when the earth was still engulfed in NU.  
 It is the birthplace of all the gods who came into existence  
*in the Before Time* at the beginning.  
 It is truly the site where Every Living Thing was born:  
 for part of the COSMIC EGG was buried in this place ...  
 & here were found all beings who came forth from the EGG.  
 & there HE Put the man HE Had Formed.<sup>12</sup>  
 & out of the ground made KUK-KAUKET to grow every living TREE -  
 TREES that were pleasing to the SENSES & good for food.<sup>13</sup>  
 & in the middle of the GARDEN was the TREE OF LIFE  
 & the TREE OF KNOWLEDGE OF GOOD & EVIL.<sup>14</sup>

Also, cf. *The Dead King Hunts & Eats the gods. Pyramid Utterances*, 273-274. As a god who lives on his fathers / & feeds on his mothers; / the king is the master of wisdom / whose mother knows not his name.

<sup>1</sup> Not primæval – capable of CREATING FIRE, not merely ‘Possessor of the Golden Apple, Discord’! An evolved creature, for example, GILGAMESH & not ENKIDU.

<sup>2</sup> ACT 17. 28. Cf. JOB 10. 3b.

<sup>3</sup> Aruru conceived in her herat an ‘image’ of ANU ... valiant ENKIDU she created. GILGAMESH EPIC I. i.. 5.

<sup>4</sup> Symbolic masturbation. HYMN TO IAMAN, iii, iv.

<sup>5</sup> Cf. the ‘statuettes of worshippers’ from CHALDEEAN Shrines, or, those Egyptian ancestors to the Greek Hermae ...

<sup>6</sup> GEN 2. 7. ISA 42. 5.

<sup>7</sup> PS 100. 3.

<sup>8</sup> A prehistoric first ‘city surrounded by a Wall’.

<sup>9</sup> The ISLE OF FLAME. Cf. the Isle of the Blessed, or Avalon.

<sup>10</sup> Dilmun, édinu, plain or steppe or desert oasis. Cf. NU'D, wandering – GEN 4. 16.  
 Also, GILGAMESH EPIC II. ii. 3-5 & 11, 12.

<sup>11</sup> & to prevent its being desecrated by the common people!

<sup>12</sup> GEN 2. 8.

<sup>13</sup> GEN 2. 9.

<sup>14</sup> Cf. GEN 3. 22-24; ISA 51.3.

“It is I who am!”

NO-RE’AH (THE FIRST VIRGIN),

Sister-Wife of SE’TI KH’AN THE HUT<sup>1</sup>

## “HYMN TO IAMAN”<sup>2</sup>

opera ex nihilo

The ISLE OF FLAME,<sup>3</sup> a primæval lotus flowered, rose up naked, from out of the mud beneath<sup>4</sup>  
 ‘the Great Pool<sup>5</sup> of commingling *waste waters*’;  
 boundless,<sup>6</sup> featureless CHAOS & enveloped in Darkness-*born-downwards* on the face of the deep:<sup>7</sup>  
 appalling & hateful, tortuously coiled, resembling a serpent, which forms but is not formed itself ... like *smoke within water*.<sup>8</sup>

& *the pnuema*, which forms but is not formed itself, brooded, hovering<sup>9</sup> upon the stagnant face of the primordial CHAOS, giving off smoke as from a fire & uttering a kind of sound unspeakable, mournful. Then a roar cried forth from it un-articulately, comparable to the *voice of fire*, & commanded light to shine out of ‘dark place’:<sup>10</sup> & there was light – a blue lily bursting a bloom<sup>11</sup> & bobbing on the surface, which inaugurated *silver* light in the first time:<sup>12</sup>

<sup>1</sup> GEN 4. 25. NAG II. 4.

<sup>2</sup> Ia-ma’n, pronounced *Y-ah*, or *J-ah* + man, but correctly *m’n*; cf. *Am’n-hotpe*, or *Im’n-hotpe*.

<sup>3</sup> In the SEA OF THE TWO KNIVES, *an island*. The TWO KNIVES being *the name* of ‘the first clan’ to tame fire, *the forbidden fruit* – FIRE being *the only product* of ‘the tree’ which cannot be eaten: *that which consumes but is consumed not*.

<sup>4</sup> ... & ‘muskat’ rose up from the bottom mud & formed ‘the first land.’ : *One Nation, One Neck, One Noose*.

<sup>5</sup> LOTUS The *Great Pool* is truly the site where everything *is born* ‘in the first time’, when *the earth* was still engulfed in *NUN*. Part of *the COSMIC EGG* is buried ‘*in this place*’ – now here came forth ‘all beings’ of *the EGG*.

<sup>6</sup> *Isfet, the enemy of ma’at* (*which is the essence of creation*).

<sup>7</sup> GEN 1. 2b. Note: *tehom*, the deeps, firmament, also compared with ‘the brooding of birds over their young.

<sup>8</sup> Job 3. 4.

<sup>9</sup> Refer to GEN 1. 2c. The *Divine Dove*, or the ‘wisdom’ of GOD, as being ‘*a Word*’ or ‘*a Name*’, like, “*Sophia*” (which means ‘wisdom’). Cf. Maphistopheles statement to Faust, “*Im Anfang war die Tat*,” [or, “In the beginning was the *Deed*” – *the Deed* being ‘the creative act’ &, in fact, ‘the Act of Creation **Coming-into-Being-Eternal**.’ – *the Deed* may also be ‘the Act of the Temptation & Fall of Man’, *the Deed* of the Struggle of *Laocoon* (the hero) & *Apophis* (the worm)].

& ‘the origin of history’ is nothing more than a neurotic record-of-lies-upon-lies ... wherein *Ma’at* is tested & tried & proven: the archetypical ‘stations’ symbolically revealing impressions, & the microcosmic journey of *Everyman’s life* is representative, ideologically, of ‘the en-masse’ identity, *or, Ziet-Gheist* (*Spirit of the Age*), not just of the individual but of the whole! The *Holy Word* ...

The modest person is strong & one who is true in Word & just in Deed *is praised*. [*Book of Kagemni*]

<sup>10</sup> GEN 1. 3. Cf. 2 COR 4. 6b.; 2 PET 1. 19c.

<sup>11</sup> LOTUS

<sup>12</sup> *The Brilliant ‘One’*.

the action of the winds rising on the *primæval ocean* fanning (wings of a bird).

The SACRED IBIS,<sup>1</sup> the Mother Goddess *of all things*, containing  
the germinating essence of the universe,<sup>2</sup>  
beheld *its* light, that *it* was good, & breathed in,  
filling its nostrils with perfume:  
& placed the COSMIC EGG upon *its* petals – the Golden Embryo  
stirred & evolved: & the egg cracked, hatching,  
in its calyx a beauteous child<sup>3</sup> – the DISC OF THE SUN,  
unmixed fire leapt out ‘upward to the height’,  
*a human-headed bird*, IAMAN, *EATER OF FIRE*, the BEN(NU)-BIRD,<sup>4</sup>  
the *Phoenix*, a fiery *rokh* wearing the uræus  
ready to strike & spit venom.  
& it was keen & active at the same time.  
& the air, being light, followed the flaming breath, rising  
up as far as the fire from earth & water,  
so that it seemed suspended from it: but  
the earth & the water remained in their place, intermingling,  
so that the earth was not discernable apart from the water –  
& they were kept in audible motion through the *pnuema*  
which was *borne over them*.

- ii -

IAMAN, the first-begotten son who produced himself  
as an infant, illuminating the antediluvian deep<sup>5</sup>  
with *his* ‘two eyes’<sup>6</sup>

Two-fold, egg-born, & wandering through the darkness:<sup>7</sup>  
*bull-roarer*, glorying in ‘golden wings’

<sup>1</sup> Created from *the seed of Horus* - Thothi, or *Dj'et-huti* - loving truth & hating abomination, sprang from the head of Seth - Master of the Healing Arts, *the Beautiful Night*, Lord of the Heavens, *the Silent Being*, *the Excellent Scribe*, Great in Magic - provided (the five) Epagomenal Days: added to the calander by IMHOTPE, *vizier* (of Djoser). (Cf. Zeus’ swallowing MÈTIS, the ancient matrilineal line – cf. St. LUKE 3. 23. - & producing ATHENA from *his head* - first daughter of the patriarchy.

<sup>2</sup> GEN 1. 4a.

<sup>3</sup> Queen Maat-Ka-Re Hat-shup-sut had the most magnificent funery temple in the Valley of Kings: her fragrance was like *a divine breath*, her skin made of gold, *it shines like the sun* ...

<sup>4</sup> The king’s powers are about him, / His *Hmwst* are under his feet, / His gods are upon him. / His ‘uræi’ are on the crown of his head, / the king’s guiding serpent is on his brow; / even that which sees the soul. [The dead king hunts & eats the gods, 273-4.] Cf. the anthropomorphized ‘ram-bird’ hybridization (*on Minoan seal*, c. 1450 BCE).

<sup>5</sup> DRAGON

<sup>6</sup> Life-sustaining *sweet* water came from the divine eye ...

*Of the ‘bust of Nefernefruaten Neternefertiti’ & the mystery of ‘the Missing Eye ... (of Horus)’.*

<sup>7</sup> ...

on waving pinions  
dancing lonely upon the waves:  
the LORD OF IT ALL, saying: I IT AM.<sup>1</sup>

(& the luminous *pnuema* which issued out of the ‘downward-borne Darkness’  
upward, into the *pure* part, & became united – being of the same substance.)<sup>2</sup>

*He* who came into being as ‘the BECOMING ONE’:–  
the androgynous, the hermaphrodite,  
existing as *LIFE & LIGHT*  
& bearing *the seeds* of all ‘gods’ & men.<sup>3</sup>

*The light* consisting in innumerable *taçæon* – powers.

& became ‘a boundless COSMOS, & the ‘FIRE’,  
contained by a mighty *power* & under *its* firm control,  
keeping *its* place, saying, “When I came into being,  
all the beings came into being<sup>4</sup>  
after I became! the not-yet-completed-*One*<sup>5</sup> who will attain ‘completion’:

I was ... the creator of what came into being.  
The *Creator* of what came into being ‘all’.  
& after *my* coming into being – many were the things which came into being  
coming from *my mouth!*<sup>6</sup>

Numerous are those who became,  
who came out of *my mouth!*

When existed not that which was to be established,  
when the *disorder* existed not,  
when as yet *that fear* did not exist  
which came into being through ‘the element of violence between *eyes*’:–  
before *heaven* ever existed,<sup>7</sup>

<sup>1</sup> APOP DRAGON Cf. *Qu'ran*: The Divine command, ‘Kun,’ (*Be*).

<sup>2</sup> OVID: The fiery aether, which has no weight, formed the vault of heaven, flashing upwards to take *its* place in the highest sphere. The air, next to *it* in lightness, occupied the neighboring regions. Earth, heavier than these, attracted to *itself* the grosser elements, & sank down under *its own weight*. (Innes: 29-30)

CAYCE, (*Ra Ta & the Law of One*): Where the less spiritual elements became entangled in physical matter, **man was becoming trapped by his physical lusts**

.

Birds become entangled by their feet (& men by their tongues).

<sup>3</sup> ...

<sup>4</sup> *Kheper*, ‘to be born’, or ‘to become’ or ‘come into existence’; to be existent, manifest, transforming *oneself* ... not to be confused with ‘BIRTH’, or, the bringing forth or producing (of life).

<sup>5</sup> *Coffin Text*

<sup>6</sup> APOP DRAGON [*The dead king, who hunts & eats the gods*, 398. ‘The king is one who is equipped, / Who assembles his *spirits*; / ... the king has appeared as the Great One. / A possessor of helpers.]

<sup>7</sup> GEN 1. 1. DRAGON

nor earth came into being,  
 nor height, nor depth, nor *name* –  
 before *the ground* & creeping things had been created in this place:<sup>1</sup>  
 not existed the height of *heaven*;  
 not existed the depth *earth*;  
 not existed the *name of men* -  
 before the birth of the gods  
 & before the existence of *death hypostasized*<sup>2</sup>:  
 be it known.

Not the worms, not *the creeping weary ones*,<sup>3</sup>  
 nor the *dragons* were created in this place.<sup>4</sup>

Not had been created.

Be it known.  
 Be it known!  
 Not the things of the earth,  
 nor the plants & creeping things.

& I *seeded* some of them in ‘*Nun*’<sup>5</sup> before I could find a place to stand.

- iii -

I IT AM<sup>6</sup> ... when I was alone  
 in the primæval waters,<sup>7</sup>  
 one who existed before wetness,  
 I was the *pnuema*<sup>8</sup> in the Primæval Waters:  
 he who had no companion  
 when *My Name* came into existence.<sup>9</sup>

(Who is this?) HE who was the DWELLER IN THE EGG.

I was *the One* who began everything.

<sup>1</sup> *Enuma Elish*

<sup>2</sup> Pyramid Texts Hypostasized < Gr. that which *stands under*. Cf. *the Godhead*.

<sup>3</sup> The dead.

<sup>4</sup> DRAGON

<sup>5</sup> *Nun*, pre-existence in matter, revealed in the creative force in intelligence (Ra’tum) implying Ma’a(t), the primordial principle – [ The Supreme Virtue, moral perfection. *Purity of Heart.*] – which gives *cosmic* order to values – protecting from famine, from misery. Cf. *The Dead King Hunts & Eats the Gods*, 399. ... for it is the king who will give judgment / in the company with him whose name is hidden / on that day of slaying the Oldest Ones. / The king is possessor of offerings who knot the cord [to bind the sacrificial victim] & who *himself* prepares the meal.

<sup>6</sup> EX 3. 14b.; 6. 3.; JOHN 8. 58. Cf. EX 34. 14. APOP *Great Hymn of Shamash, Egyptian Book of the Dead*

<sup>7</sup> The current (*of the river*) has its origin in the creator source.

<sup>8</sup> GEN 1. 2.

<sup>9</sup> *Book of the Dead, Ch. 17.* He rises in glory when he commands & governs.

The *dweller* in the primæval abyss.

I, being in weariness, was  
 Bound to *them* in the primæval ‘abyss of waters’.<sup>1</sup>  
 & before I could find a place in which I might stand,<sup>2</sup>  
 I sought a place for my foot *wherein*<sup>3</sup>  
 for I had grown old!

Not found I a substantial place I could stand & rest upon *wherein*.<sup>4</sup>

I thought & worked a charm upon *my heart*.  
 I planned with *my face* & laid a foundation – in Ma’ā<sup>5</sup>  
*my heart* received into herself the *pnuema* & beheld  
 the beautiful *cosmos* ... imitated it,  
 & I fashioned every attribute in concept in *myself*  
 into a *cosmos*, ordering *herself* according to her own elements  
 & her progeny – the souls.

I made all forms being alone,  
 before I ejected *air*  
 for not had I *spat forth my body emanation*<sup>6</sup>  
 which took the form of *air*;<sup>7</sup>  
 before I sputtered out *wetness*:<sup>8</sup>  
 before any other who was in *me* had become  
 to act & work with *me*.

Therefore, then I planned in *my own heart*:<sup>9</sup>  
 I made a foundation<sup>10</sup> by means of my own will, in *my own heart*.<sup>11</sup>

<sup>1</sup> Nu(n).

<sup>2</sup> DRAGON

<sup>3</sup> PTAH

<sup>4</sup> APOP

Ptah Hotpe, World Order *has* provided a place for the initiative of *the Wise Man* [who is] constantly set in contrast with *the ignorant fool*. King Kheti comments, TRUTH Comes to *Wise Men* in ‘its’ *essential form*, shaped in ‘the Sayings of the Ancestors: (3:6).’

<sup>5</sup> DRAGON Ma’at – truth, justice, righteousness, wisdom ...

<sup>6</sup> APOP DRAGON

<sup>7</sup> Shu, *air, emptiness*, [or, Sophia, *the Word*, logos, wisdom ... *wearing the ostrich feather*]: he who raises & holds up – slipping between Geb, the earth, & the sky, Nut, who had been closely united – *elevating Nut with his bare hands, her elongated body touching the earth with fingers & toes, her star-spangled belly held aloft, forming the arch of the heavens*.

The Children of Apepi plotted against him & attacked him in his palace of At Nub.

<sup>8</sup> Tefnut, the moist (of *the Breath of Life*), sister-wife *with the head of a lioness*. Cf. Artemis.

<sup>9</sup> DRAGON

<sup>10</sup> [ANET, 4-5. The Memphite Theology of Creation.] When the First Dynasty established its capital at Memphis, the god Ptah was proclaimed as First Principle – conceiving the elements of the universe with his mind (heart & tongue) – bringing them into being by his commanding speech: *the Logos Doctrine*. Cf. GEN 1. 1. In the beginning was the Word ... NOTE: the gods Horus & Tuthi, a commonly associated pair, are equated with the organs of ‘thought & speech.’

<sup>11</sup> APOP

& many forms came into being, the SHEBTIU, two primæval beings providing a perch for *me*, the DIVINE FALCON, (proceeding the appearance of the primæval hill, the BLACK MOUNTAIN),<sup>1</sup> a multitude of things:

of the things which came into being  
from out of the things which came into being of births:  
as forms of children  
& as forms of their children.<sup>2</sup>

*& my heart brought forth ... the DEMIURGE,<sup>3</sup> who was god over the FIRE & the *pnuema*, fashioned HEIMRMENE (DESTINY) to encompass the sensible world.<sup>4</sup>*

I put together some of them as *weary ones*,<sup>5</sup>  
& raised them from out of ‘a state of inactivity’ ...

I, even I, had union with *my clenched hand*:<sup>6</sup>  
I joined myself in an embrace with *my encompassing shadow*.  
I put *my phallus* in *my hand*, to excite desire,  
& whirling with tremendous speed, setting creation circling  
in endless revolution, for it begins where it ends:  
& I copulated & conceived with *my hand*:  
& became as *one who masturbates*.  
I was eager for pleasure,<sup>7</sup>  
without stopping. I kindled  
*my passion for her*. I could not turn away *my face*. I bestirred  
*my desire for her*, & on *her heights* I could not relax.  
I spread *my hand* & *my phallus* & I perceived *her nakedness*.<sup>8</sup>

<sup>1</sup> The physical foundation of ‘the world.’

<sup>2</sup> DRAGON Also, *See, above*.

<sup>3</sup> Primordial uncreated waters, for PLATO, *Timaeus*, pre-exists the birth of ‘the world’ – ENKI, *the creator of life*, organizes a world already formed. [KJV, Genesis 1. 1.-2.] Cf. *the Glory of God* ... which was *hidden* in all things – called *the Kavod*; not the creator; the first act of creation.

All the dimensions of (human) exixtence had a beginning: one exception is absolute water – Embryonic fluid – placed in its own absoluteness in the abysmal depths: humid, active, inseminating, creative. Cf. Testosterone’s mutative *choice* to become estrogen but estrogen never / cannot reciprocate mutation ... becoming testosterone.

<sup>4</sup> At the *advent of creation*, the demiurge – spatial milieus before time & space, beyond time & space – the idea came forth, endowed with power, out of primal matter ...

life issued out of non-created (embryonic) fluid.

A diffuse electro-magnetic field, vestige of the beginning of the Universe. A truly opaque Universe. A purely radiative period – *dominated*. An expanding Universe – galaxies distancing themselves from each other: no solids; no primitive ocean; only free atoms & smaller particles ... substance without quality, becomes water through air. Seminal reason of the world – the mutation of substance without quality into water: the make-up of water begets creative reason, rendering matter capable of generation.

<sup>5</sup> APOP DRAGON

<sup>6</sup> APOP

<sup>7</sup> Cf. *the shedding of victim’s blood* ... [Also, cf. *The Dead King Hunts & Eats the gods*, 401. It is Grasper-of-top-knots who is in Kehau, / who lassoes them for the king; / It is the Serpent with Raised Head / who guards them for the king; ... & restrains them for him; / It is he who is over the *blood-offering*.]

<sup>8</sup> READ, “A Hymn of Thanksgiving” (a sonnet). Cf. BEN SIRACH 51, “A Song of Thanksgiving”.

Then I spewed & poured out of *my own mouth*.<sup>1</sup>

- iv -

I poured seed into *my mouth*.  
 I sent forth issue in the form of *air*:  
 I vomited forth froth, moisture in the form of *wetness*.  
 I was the maker of *myself*  
 according to *my desire*  
 in accord with *my heart*:  
 & came into being KA, ‘vital force’, after  
 uttering *my name*. After  
 I had *become* into being as *the sole god* –  
 there were *three gods* beside me: I IT AM<sup>2</sup>  
 from out of *myself*: & after  
 I became into being in the *LIGHTLAND*.<sup>3</sup>

& raised up therefore the SHEBTIU,<sup>4</sup>  
 THE SON & THE DAUGHTER – THE BROTHER & THE SISTER,  
 AIR & WETNESS in the inert *watery masse*:  
 the two primæval beings who provided *me* a perch  
 in the dark place in which they were,  
 jubilant, rejoicing,  
 in the *watery abyss* ... in which they were.

It was *the DARK PLACE*<sup>5</sup> who brought them up,  
 both *father* & ‘*mother*’ at once.<sup>6</sup>

*My eye* followed them since the ages<sup>7</sup>

<sup>1</sup> DRAGON Cf. GEN 1. 1. In the beginning was *the Word* ...

Tiny & abundant pollens, grains & spores, produced by the male reproductive organs of flowering plants & conifers, pervade the near-surface zones of ‘the five spheres of the climate system’ – dispersed to fertilize the female organs *which then produce seeds*. Spores are the asexual reproductive cells of non-flowering plants (cryptogams) such as mosses & ferns, & of fungi ... comparable to pollen grains, but more readily akin to that of seeds: each can imitate the growth of a new plant.

<sup>2</sup> Papyrus Bremner-Rhind

<sup>3</sup> APOP

<sup>4</sup> SHAUBTIU or USHABTIU figures – *Answerers* or *respondents*: figures found in tombs of all periods, the religious views *that* prevailed under the VIth Dynasty were modified *when the Os’iri cult became predominant* ... under the XVIIIth Dynasty, the funerary victim; the man or woman who was murdered at the burial of a chief in primitive times & sent to the *other world* to slave for master. *Many officials had one for every day*. [Cf. *the cruelty of ‘the master’ who mummified MAN X alive ...*]

Cf., ‘atsiluth, the world of divine emanation – GEN 1. 27. – the moral element of creation which determines the nature of the brain & the heart as ‘good or evil’. The Immaterial (& invisible world of formation) ... animal life & desires as *Adam in the Garden clothed in raiment of Light, & not flesh, (or breath)*. Also cf., ‘asiyah, the material, sensuous world of the *Adam of the expulsion – no longer androgynous ...*

<sup>5</sup> Coffin Texts

<sup>6</sup> ...

<sup>7</sup> DRAGON

whence they became distant from *me*,  
 making weak *my eye* behind them  
 because for *double henti* periods<sup>1</sup> they proceeded from me.  
 & while they became far from me,<sup>2</sup>  
 which began *the separation of ‘the waters’*<sup>3</sup> ... ‘the sky’ was raised.

There was an expansion in the midst of *the waters*:<sup>4</sup>  
 & ‘the sweet waters’ which were under *the firmament* gathered  
 together unto one place.<sup>5</sup>  
 & divided<sup>6</sup>  
 from ‘the bitter waters’ which were above *the firmament*.  
 & a primæval hill, *a marshland*<sup>7</sup> appeared.  
 & it was so. & *the firmament* was  
 a canopy – THE SEVEN HEAVENS.<sup>8</sup>

& once emerged from *me*, dancing  
 to warm herself, wildly & more wildly,  
 she raised up on *her* ‘pillars four’, alone  
 privileged<sup>9</sup> to behold *me* beneath her:  
 THE BLACK MOUNTAIN growing beneath *her* & rising<sup>10</sup>  
 up out from ‘the sweet water’  
 forming the primæval ‘foundation’<sup>11</sup> & standing erect, steady & sure.

& BEHOLD! the GREAT SERPENT, SERAPOPHION, *wetness* grown lustful  
 coiled about ‘*her divine limbs*’

<sup>1</sup> EGYPTIAN BOOK OF THE DEAD, Ch. 17. Others say: It is Râ in his rising in the eastern horizon of heaven. I know yesterday & I know tomorrow, yesterday is Os’iri, tomorrow is Râ.

<sup>2</sup> GEN 1. 6.

<sup>3</sup> GEN 1. 7.

<sup>4</sup> GEN 1. 6.

<sup>5</sup> GEN 1. 9. & PS 148. 4.

<sup>6</sup> GEN 1. 10.

<sup>7</sup> GEN 1.9. - ... & *the gathered waters He called ‘seas’*.

<sup>8</sup> A Holy Cow, identified with Rhea by the Greeks & Leah by the Jews: married secretly, against the will of Râ, who, angered, had the couple brutally separated ... *as in, the sun & the moon, separated by the dusk & the dawn*. Cf. the origin of the Babylonian *spheres of the planets (visible to the eye)*, beyond which lies *the sphere of the fixed stars: Being*. (The degrees of Being which separate Creation from the Absolute. The furthest from the material world *being nearest to Beyond-Being – the final gulf between the two is marked by ‘the Lote Tree of the Uttermost Limit of Being itself.’*)

Prominent in early *Kabbalah mysticism*, the mystic in search for God in the Divine Palace ascends to the Seventh Heaven – *the Golden City of God*. The earliest recognized forms of Kabbalistic literature is found in the tradition of *the Merkabah – Throne-Chariot of God – mystics. Tractates of the [] Hekhaloth Books* – containing descriptions of seven heavenly palaces, or halls, lying beyond ... [In the Hebrew Book of (3) Enoch, Enoch, a pious cobbler, was turned into an ANGEL (of the first rank) called METATRON the Prince of the World, with flesh of fire, eyelashes of lightning, & eyes of flaming torches. Cf. MERYT-ATON.]

<sup>9</sup> Cf. 2 TIM 2. 19

<sup>10</sup> *The Contendings of Horus & Seth*, II, 5. During the night Seti caused his phallus to become stiff & inserted it between Horus’ thighs ... *his hands between his thighs* Horus received Seti’s semen. Isi, his mother, applied fragrant oil to Horus’ phallus & collected *his semen*: feeding it to Seti with *lettuce from the garden*.

<sup>11</sup> Cf. REV 21. 14.

& was moving to couple with her – a covenant of life & peace.<sup>1</sup>

So *they* came into being  
arising out of the ‘original waters’ & slimy muck.<sup>2</sup>

- v -

Then, the SHEBTIU brought to *me* ... ‘*my eye*’ with them<sup>3</sup>  
in their train, in the form of a DIVINE DOVE;<sup>4</sup>  
& in due process of time  
brooding on the waves,  
it laid the UNIVERSAL EGG,  
*a live coal*,<sup>5</sup> which *it* carried unto *me*, saying,<sup>6</sup>

“I bring to *you* the LOTUS,<sup>7</sup>  
come from the *marshland*  
& before *your* ‘works of old’  
let *us* make - THE ANCESTORS<sup>8</sup>  
in *our own* image & glory,  
after *our* likeness;<sup>9</sup>  
those who are called UNCIRCUMCISION.”<sup>10</sup>

& the DIVINE DOVE, a seraph<sup>11</sup>  
rejoicing always before *me*,  
caused the BRILLIANT ONE *it* carried  
to touch upon *my mouth*,  
& said,

“Lo! this hath touched *thine lips*.”<sup>12</sup>

<sup>1</sup> MAL 2. 5b.

<sup>2</sup> Cf. JOHN 10. 14., 27.

<sup>3</sup> Sura XXVIII. 9. Thus did We restore him to his mother, *that her eye* / Might be comforted ...

Cf. S. XX. 40. To my mother, *that her eye* / Might be cooled; *meaning, Her heart was comforted* ...

<sup>4</sup> APOP

<sup>5</sup> REV 6. 9.

<sup>6</sup> Sura XXVIII. 9. The wife of Pharaoh said: / (Here is) a joy to the eye. Cf. the works of the Universal Plan, called the work of the Ironic Fates. In all life Providence so orders things *that Evil is defeated by its own weapons, (actually, though unwillingly, advancing the cause of good)*.

<sup>7</sup> LOTUS

<sup>8</sup> *Man in ‘our’ own image*. Cf. GEN 1. 26, 27.

<sup>9</sup> Cf. EX 20. 1-7.

... & Remember!

<sup>10</sup> EPH 2. 11b.

<sup>11</sup> *Serahim*, means “one of (the four) *burning ones*.” ISA 6. 2, 3.; 6, 7. Cf DEUT 8. 15. & the Clan of ‘*a brazen two-headed serpent*.’ (Num 21:6,8.)

+

<sup>12</sup> (Moffatt) S. JOHN 1. 1.-5. The *logos* existed in the very beginning, the *logos* was with GOD, the *logos* was Divine. / *HE* was with GOD in the very beginning: / through HIM all existence came into being, no existence came into being apart from HIM. / In HIM life lay, & this LIFE was the LIGHT for men: / amid the darkness the LIGHT Shone, but the darkness did not master *It*. Cf. (Moffatt) GEN [2. 1.] 1.1. [This is the story of how the Universe was

& therefore, after I had united *my members from my mouth*,<sup>1</sup>  
 I wept over *them* & came  
 into being from ‘the tears which came forth from *my eye*’ –  
 men & women<sup>2</sup> –  
 the ANCESTORS CALLED *UNCIRCUMCISION*  
 from *my tears* & from *my eye*<sup>3</sup> & in *my likeness*<sup>4</sup>  
 made I *them* in righteous<sup>5</sup> holiness of *Ma’at*.  
*Male & female* created I *them* at the beginning ... yet  
 had *UNCIRCUMCISON SANCTIFICATION*  
 of *the excellency & residue of pnuema*:  
 for I did *foreknow* & also  
 I did predestinate to be

formed.] // When GOD *Began To Form* the Universe, the world was void & vacant, darkness lay over the abyss; but *the Spirit of God* Was ‘hovering over the waters’ A DIVINE DOVE / GOD Said, Let there be LIGHT, & there was LIGHT. / GOD Saw that the LIGHT Was Good, & HE separated the LIGHT from the darkness ... [Since *the occurrences of speech* ‘are bits of continuous stretches of physiological activities or SOUND WAVES, we could cut each one into smaller & smaller parts without limit: cf. Mandelbrot technogies: we can then compare various speech events ...

What we hear as identical free variants are merely an impressionistic special case of *free variants*. ]

Cf. Sura XXVIII. 12. & We ordained that he / Refused suck at first, until (His sister came up / And) said: Shall I / point out to you *the People of a House that will nourish* & bring him up for you & be sincerely attached to him? ...

<sup>1</sup> APOP DRAGON

<sup>2</sup> GEN 1. 26.-27.

SUMER 2500 – wide-spread goddess worship, with female religious functionaries more common than male counter-parts ... upper-class women - - able to own slaves & small property, to transact business, & retain control over their dowries (though inheritance went first to sons: cf. JOB 42. 15.) Royal women had considerable power, founding dynasties, managing large temple estates, ruling city-states, but women could be beaten & killed or sold by their husbands, divorced if barren, or drowned for refusing to bear children / sons! most girls were wed by 11 or 12 – regarded as property by their fathers *who were permitted by law to decide whether they should be exposed, married, or sold as slaves*.

Married free-born - *Grecian* - women were confined to ‘the gynaecaeum’: (*gymnasium*). & heterosexual sex ... an *unequal* transaction by which women steal men’s substance: men were better advised to promiscuate homosexuality.

***It was not for the love of her heart that Ilium was besieged, but for re-possession of chattel ...***

Cf. Tarquinius Superbus, seventh & last Etruscan king of Rome, who reigned in the sixth century BCE. His youngest son, Tarquinius Sextus, caused the end of the monarchy by raping the Roman matron LUCRETIA – at knife-point (c. 507 BCE) - which caused BRUTUS to lead a rebellion. Tarquinius was defeated & the Roman republic was established: Tarquinius Sextus, as he fled the battlefield of Lake Regillus, was struck from behind (an inglorious death).

& wriggling in the dust he died, like a worm beneath the wheel.

Macaulay, *Lays of Ancient Rome*, 1881.

A society dominated by men who sequester their wives & daughters, denigrate the female role in reproduction, erect monuments to male genitalia, have sex with the sons of their peers, sponsor public whorehouses, create a mythology of rape [...] ... a reign of the phallus.

[Freud, *Mosis*]: dark centuries ... of frequent & violent *volcanic eruptions* ... the Great Mother goddess was then worshipped. [...] unable to guard her house against the attack of a stronger power *might have* contributed to her having to cede her place to a male deity, whereupon the *volcano-god* ...

<sup>3</sup> Wadjet – *the eye of the Horus* which ‘*the sacred dung-beetle*’ pushes across the horizon.

<sup>4</sup> GEN 5. 1.

<sup>5</sup> EPH 4. 24b.

that *they might seek* a Seed of GOD.<sup>1</sup>

& I kneweth them that were mine<sup>2</sup>  
& so called them *mine* faithfully.<sup>3</sup>

& whom I so called, I also *justified*:  
& whom I *justified*, them also I *glorified*:  
that they might be *firstborn* among many brethren:<sup>4</sup>  
that they *be one*  
after the *simultude* that created them ‘open-faced’<sup>5</sup>  
unto obedience & sprinkled of the *Blood of Tears*<sup>6</sup>  
& bearing the *image* of ‘the HEAVENLY’  
washed<sup>7</sup> in ‘wisdom & righteousness’ & truly  
in *SANCTIFICATION of Ma'a*<sup>8</sup>  
& redemption: & forgiveness  
by *HE that glorieth*.<sup>9</sup>

Let HIM *glory*<sup>10</sup> ‘from glory to glory’, even  
from faith to faith,<sup>11</sup>  
according to ‘the riches of my grace’.<sup>12</sup>

- vi -

Then *she*,<sup>13</sup> the *GLORIOUS EYE* which I had created,  
having made to approach, therefore, *its place in my face*

<sup>1</sup> FIRE! Pandora, misogynistic origin of race of women *to punish men*.

Hesoid: women – *a drone* who sits within the house & reaps the fruit of others’ toil *to fill her belly*: even a good wife will bring misfortune on her husband.

Homer: women – free to walk the streets\* (accompanied by an escort) ... sit in the public rooms of *their master's* home with the male guests; take care of domestic tasks; to ‘above all’ be obedient, required to be (subject to *their master's* sexual whims,) sexually faithful to *their masters* alone – women were *regarded* as livestock – men were mostly homosexuals.

[Female slaves received about half as much food as their male counter-parts, & many died at a young age (owing to the harsh conditions under which they laboured.)]

Aristotle: the male is by nature superior, & the female inferior; & the one rules, & the other is ruled.

Richard Leakey, It is a hunting-gathering division of labour that gives rise to male dominance, then () the further we grow from these roots, the less we need to be affected by social roles that made sense *only* in the past.

<sup>2</sup> 1 COR 1. 9.

<sup>3</sup> JOHN 10. 14., 27.

<sup>4</sup> Hesoid, *Theogony*: GAIA's parthenogenic children – Sky & Mountain & Sea.

Cf. Sura XX. 41. & I have Prepared thee / for Myself (for service) ...

Also, Sura XXVIII. 14. When he reached full age, / & was firmly established / (In life), We bestowed upon him / Wisdom & Knowledge: for thus: / Do We reward those / Who do good.

<sup>5</sup> JOHN 17. 22.; ROM 8. 29.; 1 COR 15. 49.; 2 COR 3.: 8.

<sup>6</sup> COL 3. 10.; PET 1. 2.

<sup>7</sup> JER 23. 5., 6.; 1 COR 1. 30.; 2 COR 5. 21.

<sup>8</sup> ROM 1. 7.

<sup>9</sup> 1 COR 1. 31.

<sup>10</sup> EPH 1. 7.; COL 1. 14.

<sup>11</sup> Family by family, clan by clan, tribe by tribe ... two by two.

<sup>12</sup> ROM 2. 4.

<sup>13</sup> APOP DRAGON

*became enraged against me  
after she<sup>1</sup> came back & had found  
that she<sup>2</sup> had been replaced by the BRILLIANT ONE.  
Her fury fell down upon the flowering  
& at her bidding – APOPHION coiled ‘seven times’ about this EGG,  
until it hatched & split in two.<sup>3</sup> Out tumbled all  
the things that exist, her children: the sun & the moon,<sup>4</sup>  
the planets & the stars, & the earth  
with ‘its seas’, & its mountains, & its rivers,  
its plants, & living creatures:  
& APOPHION vexed her  
by claiming to be ‘the Author of the UNIVERSE’.<sup>5</sup>*

Forthwith, *she* ‘bruised the Great Serpent’s head  
with her heel, kicking out his teeth  
& banishing the beast to the dark caverns ‘beneath the earth’.<sup>6</sup>

- vii -

Then I advanced  
a higher place for *her* ... on my brow<sup>7</sup> - ‘the fire-spitting snake’.<sup>8</sup>  
& when *she began*, afterwards,  
therefore to ruleth over  
the WHOLE UNIVERSE – to its whole extent:  
*her rage* fell away to its roots,  
for I had replaced what had been took from it.  
I endowed it with what *it hath taken possession* of in it,

**the power & the splendor which I have made.**

& I came forth<sup>9</sup> – out from ‘the roots’,<sup>10</sup>  
in the form of the flowering plants & I created

<sup>1</sup> PS 104:19.

<sup>2</sup> The ‘Strange HATHOR’.

<sup>3</sup> Tiamut bent on destroying gods, overcame by Marduk & split into two halves; forming the sky with one half, & using the other in connection to the establishment of the firmament, earth. Cf. EXOD 4. 25. But Zipporah took a flint knife, drew near Mosis, cut off her son’s foreskin & touched his feet with it. As well, NUM 22. 22. Surely, you are a Bridegroom of Blood to me.

<sup>4</sup> Cf. JOS 10. 12b,c. “These are the ‘archetypical symbols’ emblazoned upon the standards & pennants & other banners of, in this instance, this particular prehistoric cult.” – False gods.

<sup>5</sup> Cf. ISA 30. 7., *Rahab the Do-Nothing*. Also, see JOB 9. 13.; PS 89. 10.

<sup>6</sup> & *Gniphellir didst Angrbotha the Ugly delve ... deep & deeper*. [“Bragrsång.”]

<sup>7</sup> APOP

<sup>8</sup> Cf. ‘the uræus’ – a snake & a vulture, both goddesses, worn above ‘the Eye’, (*wadjet*), like a ball of dung being rolled across’ the horizon’ of thine DOVE, O DIVINE STAR (of Bethlehem), *Ornithogalum*, meaning ‘bird’s milk’.

<sup>9</sup> PAPYRUS BREMNER-RHIND

<sup>10</sup> DRAGON Cf. ... the roots of *Yggdrasil*.

all the *creeping things* & whatever lives among them.

Then THE BLACK MOUNTAIN & THE SEVEN HEAVENS brought forth, *becoming* from the *one body, one of them after the other of them:*  
 & giving birth, *they brought forth, becoming* the MULTITUDES OF THE UNIVERSE.

*conclusion*

I Desired *MYSELF*<sup>1</sup> ... in order  
 to cause ‘*light to exist*’<sup>2</sup> & there came into being *a beast*, ‘eternal darkness’.  
 & THE SHEBTIU came from *my mouth*.  
 & *THOSE SANCTIFIED ANCESTORS CALLED UNCIRCUMCISION* came from *my Eye*.

*All things* took their birth from *me*, ‘*the CHILD*’<sup>3</sup>  
 who shines in ‘*the LOTUS*.’  
 & whose *rays* cause all beings to live.

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<sup>1</sup> Cf. PS 95. 4. ... in *his hand* – the Deep Places of the Earth.

<sup>2</sup> DRAGON LOTUS PTAH

<sup>3</sup> Iswara, representing ‘the hermaphroditic creative diety’ – serpent in right hand & seminating seed in his left hand: standing upon an androgynous lotus. The Maker of Destinies. The Strong Youth ‘Bull of *his mother*’ wearing the crescent & the full moon on *his head*, & the elaborate *menat* collar ... & having authority over all evil spirits.

God Is *Tempting* me ...

Cf. JAMES 1. 13.-15.

The androgynous nature of JAHVE is clearly indicated “In the day that God created man ... male & female created He them; & blessed them, & called them *their name* ADAM: compounded of both human & animal forms.” [GEN 1. 27., 5. 2.; MARK 10. 6.] Maimonides: the dress excited concupiscence & gave birth to whoredom.

Cf. Genesis 3. 11. Who told you you were naked ...

It is I who am *the god of ‘the entirety’*.

LORD ARIËL called Y'AL DA-BA'ÖTH,  
ignorant of *the force of PISTAS SOPHIA*.<sup>1</sup>

You are mistaken, SAKLA!<sup>2</sup>

EVE OF ZOE, a daughter of *SOPHI*

## “THE ADORATION OF PHAROAH – lhp – ”

The Words<sup>3</sup> of Nb-er-tcher<sup>4</sup>  
Which *he spoke* after ‘coming into being’,<sup>5</sup>

*A Song of Praise.*

(As the flower of ‘the lotus’ breathes justice at the Nose of Neferem,<sup>6</sup> becoming  
forth from ‘the horizon’ – each day MOST HIGH:  
illuminating ‘the TWO LADIES’ with his Eyes.)

While I still was a young man, before<sup>7</sup>  
I had gone astray, I looked *for her*.  
& *she* came to me in *her beauty* ... eventually.  
I sought *her* -  
*the blossom th' oth maketh the heart happy.*

Since *my youth* I have known *her*.

Th'ost appeareth beautifully  
on the Horizon of Heaven,  
O Thou Living IAMAN, Creator of Life, the *Beginning of Life*,  
Thou Who Wast *the First* to live.

Splendid You Rise in Heaven's *Lightland* ...<sup>8</sup>  
& when Thou Hast Risen,

<sup>1</sup> Faith the mother of Wisdom, the mother of *LIFE* - the mother of *the first virgin mother of ‘the first virgin bride & the first sister-wife: No're-ah’*. NAG II,5 & XIII,2.

<sup>2</sup> Or, *Child!* NAG II,4.

<sup>3</sup> His steadfast love endures forever. PS 118.: cf. PS 23.

Both the Aten heresy & its great rival, the Ammon orthodoxy, believed in a Supreme Creator, a sole ONE ... godhead in ‘the Light that radiated from the solar disc, the Aten.’ Kh'n It'n & his family worshipped the Aten, & his courtiers worshipped Kh'n It'n himself, & the greater majority of Egyptians were ignorant of or hostile to the new faith. [ANET, 369-371.]

<sup>4</sup> Lord of the Whole (Universe). MASTER of *the Totality*.

<sup>5</sup> A second *Creation Epic* – cf. ‘the Heliopolitan & Memphite’ & the *Yahwehist & Priestly Traditions*.

<sup>6</sup> ... *the son of ‘three mothers.’* A young lion wearing ‘an open lotus-flower crown with feathers & ornaments’ – perfumes sacred to him.

<sup>7</sup> PS 145. 15.-16. The eyes of all look to you, & you give them their food at the proper time. / You open your hand & satisfy the desires of every living thing.

<sup>8</sup> ... *a feathered serpent coming (out of a hole) forth from darkness.*

Dawned on ‘the eastern horizon’,  
Thou Hast *Filled Every Land* with Thy Beauty.

You Are Beauteous, (most) gracious, great & glistening,  
radiant. Th’art fair & dazzling.  
& high over every land.  
*Thy Rays Encompass the lands.*<sup>1</sup>  
& they embrace ‘the very limit’ of all Thou Hast Made.

Being IAMAN,<sup>2</sup> Th’ost Reach *to their limit*,  
to the end (*of them*) – Th’ost Subduest *them* & Curbest *them*<sup>3</sup>  
for Thy BELOVED SON  
though Th’art *far away* distant:  
Thy Rays Are Upon the earth;  
Though ‘one’ sees You, Thine strides *are* unseen.  
Th’art in *their faces*, yet  
Thy Movements are *unknown(?)*

## II

When Th’ost Setest on ‘the western horizon’ of *LIGHTLAND*,  
‘the earth’ is in *darkness*,  
in a manner *as if in* resembling death … people sleep  
in the bedchamber  
with their heads wrapped up & covered:  
nor does *one eye behold the other*.  
Were all their goods which are *beneath their heads*  
might be stolen … they would not perceive it.  
They would not be aware of it.  
People wouldst not remark it!

Th’ost Makest *darkness*. & it is NIGHT:  
wherein all *beasts* ‘of the forest’  
thereof not to trample - do creep forth *on the prowl*.<sup>4</sup>  
Every LION comes forth *from its den*.  
The *formed young* LIONS roar *after their prey*,<sup>5</sup>  
& seek … *their MEAT*:  
the WILDERNESS yeildeth ‘food’ *for them*<sup>6</sup>  
& for *their children*.

<sup>1</sup> Of the Two Ladies, the *fertile* Black Land & the Red Land *encroaching with intolerable ‘sand-ramblers’*, & of the ‘Land Between the Two Rivers’, & ‘the Land-Between of Promise’ – the WHOLE of the WORLD.

<sup>2</sup> *Sunlight*.

<sup>3</sup> Refer to PS 2. 7. & ACTS 13. 33.

<sup>4</sup> PS 104. 20.

<sup>5</sup> PS 104. 21.

<sup>6</sup> JOB 24. 5.

All ‘the serpents’ bite.  
 All *creeping things*, they sting.  
 A SHROUD OF DARKNESS, hovers, prevails,  
 & ‘*the silent earth*’ is in stillness.  
 Since *HE Whom Made Them* is resting in *HIS Horizon – LIGHTLAND*.

When ‘the SUN’ *ariseth*,  
 then *they* gather themselves together & disappear.  
 & *they* lay themselves down in *their dens*.<sup>1</sup>

## III

Separating *light* from ‘deep darkness’,  
 Th’ost Establish the Dawn  
 by the *Knowledge of Thine Heart*.<sup>2</sup>

At *Daybreak*, when Th’ost *Ariseth* ‘on the horizon’  
 earth brightens ... when *You Dawn*:  
 when Th’ost *Shine* ... like IAMEN by DAY:  
 Th’ost *Drive Away* & *Dispel the darkness*  
 & givest cast *Thine Rays*.  
 & *Thine Rays* ... shed – end in hands!<sup>3</sup>  
 & *Thine Hands*<sup>4</sup> Hold ‘the ANKH, which is LIFE:  
 & Th’ost Touch *IT* to *my mouth*  
 that I might drink of THE WATER OF LIFE.  
 & that *my soft lips* might tenderly KISS Thy LIFE-GIVING Hands.  
 & *my moist mouth* might breathe KISSES to caress *Thine Fingers*  
 & taste of THE BREAD OF LIFE.

## IV

You Grant REVELATION, IAMAN, to *the families of men*.  
 Your harsh Face & fierce light – You Give to them.

The Heavens are not enough  
 as *the vessel* into which You Gaze.

The ‘Sum of *the Lands*’ is inadequate as *a Seer’s bowl* -  
 You Deliver People surrounded ‘by mighty waves’ -

<sup>1</sup> PS 104. 21.

<sup>2</sup> HYMN TO THE CREATOR

<sup>3</sup> Khnemu *the Moulder*, creator of gods & men out of (red) clay *on the potter’s wheel* ... put together Os’iri. Cf. Ptah *the Opener*, at Memphis (from the time of Dynasty I) – gods came forth from his eye & men from his mouth. [Ptah-Seker-Asâr, bent legs, hands on hips, feet & head of a crocodile ... on his right side, Isi, & on his left, her sister, Nephthys, & at his back, the human-headed hawk – emblematic of the soul – hawks on each shoulder, & on his head, a scarab beetle: Kephra, the Self-Begotten.]

<sup>4</sup> “Lo! this hath touched *Thine Lips*.”

in return *You Receive their pure, clean libations.*

‘The whole’ of *mankind bows to You.*

‘The Universe’ longs for Your Light.

The *TWO LADIES* are *in a festivity* everyday:  
*awake, & standing upon their feet,*  
*washing, they cleanse ‘their bodies’ & their garments:*  
*their arms* are lifted in ‘adoration & praise’  
 at Thine Appearance – ALL THE WORLD.

The *whole land* goeth forth unto *their work*.<sup>1</sup>  
 & to *their labor* in ‘the Sweat of Thy Face’  
 until *the evening bread*.<sup>2</sup>

*They in their reverence ‘laud mention’ of You.*  
 & worship Your Majesty forever.

Praise! Ye IAMAN.<sup>3</sup>  
 O give thanks unto IAMAN;  
 for HE IS GOOD: for HIS *Mercy endureth* forever.<sup>4</sup>  
 BLESSED BE THE LORD from everlasting to everlasting:<sup>5</sup>  
 & let all *the people* say, “Al’la-lu’ia. Al’la-lu’ia. Al’la-lu-ia.  
 Kodosh. Kodosh. Kodosh.  
 S’al-a’mn. S’al-a’mn. S’al-a’mn.  
 PRAISE! ye THE LORD!”

You Observe,  
 Prayer, supplication, & benediction,  
 Obeisance, kneeling, ritual murmurs, & prostration,  
 in *their habitation* in ‘the midst of Heaven’.<sup>6</sup>  
 The *whole world* offering *her production* to Thee.

MASTER of them all – WHO toils for them,  
 wearying Thyself with them.  
 MASTER of Every Land ... WHO dost *rise for them*?  
 IAMAN of ‘the Day’:—  
 great in glory & great in majesty.

<sup>1</sup> Cf. Hesiod, *Of Work & Days*.

<sup>2</sup> PS 104. 23. Cf. GEN 3. 19.

<sup>3</sup> Ps 106. 1.

<sup>4</sup> PS 106. 1.; 107. 1.; 1 CHR 16. 34.

<sup>5</sup> PS 106. 48.

<sup>6</sup> JOS 10. 13.

SHEPHERD of that beneath. STEWARD of that above.

- You Are *the Light* of everything:

You *never fail* to cross the wide expanse of ‘the seas’,  
the depth of which *we know not*.

- Your Glare reaches down into ‘the abyss’  
so that *the monsters*<sup>1</sup> of ‘the deep’ behold Your *LIGHT*.

O MASTER, how numerous art Thine Works? manifest  
by ‘*wisdom*’ You Made *them* all:

‘the earth’ is *founded full of Thy Riches*.<sup>2</sup>

By *Understanding* hast Thou too Established ‘the Heavens’.

Which of *the mountains* are not clothed in Your Beams?

Which are *the regions* not warmed by ‘the brightness’ of Your *LIGHT*.

BRIGHTENER OF GLOOM, ILLUMINATOR OF DARKNESS,  
DISPELLER OF DARKNESS, ILLUMINATOR OF THE BROAD EARTH.

*The mountains* ascend, *the valleys* descend,  
unto ‘the place’ where-which Thou Hast Founded *them*.<sup>3</sup>

You Climb to ‘the mountains’ *surveying* ‘the earth’.

You Suspend from ‘the Heavens’  
the Circle of the Land.

All lands & nations,  
the *whole world* in its length & its breadth,  
the east & the west,  
the *red land* of Kh’or-ru,  
& the *black lands* of Pt’un & Ku’sh:  
the entire compass of Thy *Great Circuit* – IAMAN  
who maketh a boundary *set that cannot be crossed*:  
the TWO LANDS  
calling for Thy *Walls & Bulwarks* SALVATION  
& Thy *Borders* of PEACE.

The sky & what is in it.

The earth & all that is upon it.

All *came into being* by Thy Hand:

just as Thou didst *maketh* MANKIND.

Every single person *is entrusted* to Your Hands:

You Manage *their omens*:

that which is perplexing – You Make *Plain*.

<sup>1</sup> The *serpent-dæmon* APOPHIS? or Rahab ‘the Do-Nothing’? Leviathon or Behemoth? *or the Reem*?

<sup>2</sup> PS 104. 24.; PROV 3. 19.

<sup>3</sup> PS 104. 8.

Thou Supplieth *their* ‘needs & necessities’.  
*Every each one* hast *his* ‘food & drink’  
& *his* time of life is reckoned, counted.  
*Their tongues* are separate & diverse in speech,  
& likewise *their natures* as well:  
*their skins* are distinguished, varied, & distinct,  
for Th’ost vary *the foreigners*  
& distinguisheth ‘the peoples’ of *the TWO LADIES!*

## V

Thou CREATOR of issue in women –  
Who Makest ‘*the seed*’ grow in woman:  
Who Maketh *fluid* into man:  
Who Maketh *semen* into MANKIND:<sup>1</sup>  
Who Maintainest *the son* ‘in the *mother’s womb*’ –  
Who Dost Sootheest *him*  
with that which stilleth ‘*his tears*’.

Thou Wet-Nurse even *in the very womb*.  
Giver of Breath, giving breath  
to sustain & nourish *All Tho’st Make!*

When *he* descends & issues forth from *the womb*  
to breathe ‘on the day of *his birth*’ –  
Th’ost **Open his mouth**<sup>2</sup> Completely  
& supplieth *his necessities*  
with that which stills *his weeping*.

When ‘*the chick in the egg*’ *cheeps* inside the shell –  
Thou Givest it breath to sustain it.  
When You Have Made *it* Complete;  
when Thou Hast Made *him*  
*his* fulfillment within *the egg*,  
Thou Hast Set *its* ‘appointed time’ – Completion  
that *it* may walk upon *its legs* with *its feet*  
when it emerges forth from ‘*the egg*’.

## VI

O MASTER, how manifold is that which Thou Hast Made,  
hidden from view!  
How many art Thine Deeds<sup>1</sup> -

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<sup>1</sup> Cf. “Invocation: Unde Malum”.

<sup>2</sup> Cf. JOB 40. 4. Behold, I am of small account, vile; what shall I answer *Thee*? I will lay my hand upon my mouth.

though *they* are far from sight,  
hidden from *the face of man!*

By *WISDOM* thou Hast Made them all.<sup>2</sup>

O Thou *Sole GOD*,  
besides whom ‘*there is none*’ -  
there is *none other like Thee!*  
*None who is supreme like You*  
in ‘the whole pantheon of gods’<sup>3</sup>

At Your Rising ‘the gods of *the land*’ assemble.<sup>4</sup>  
Your *Fierce Glare* cowers ‘the whole of the land’.

Thou Didst CREATE ‘the World’  
according to Thy Desire, being *alone*:  
having brought ‘all things’ into being  
Thou Didst *Crown* ‘the *hills*’ with fruit:<sup>5</sup>  
perfect *food* for every living being.<sup>6</sup>

Blessed Art Thou *Who Hast Made* ‘the earth’  
by Thine Power, *Who Hast Established* ‘in Thy Understanding’ -  
‘the World’ in Thy *Wisdom*.<sup>7</sup>

Thou Didst Makest THE GREAT RIVER, HAPY, in *the Underworld*:  
& Thou Doest Bringeth it forth ‘as Thou Desireth’  
to sustain & to maintain ‘the peoples of TWO LANDS’  
& continue to rule ‘the seasons & the days’ -  
at that time when *he* navigated, where *he* navigated:  
at that time when *he* sailed ‘the World’.<sup>8</sup>  
& Thou Dost *sail out* over ‘the Heavens’  
& in *the Underworld* in Thy Boat<sup>9</sup>  
Thou Hast *spread out* ‘the Heavens’

<sup>1</sup> “*Im anfang war die Tat.*” Mephistopheles in answer to Faust (who is realizing that *his life* was *damned* & *his damnation* began, first & foremost, with *the Deed* – having consumed ‘the fruit forbidden’, so to speak, & learning that which was *contemptible* to *Our Sovereign LORD GOD MOST HIGH*).

<sup>2</sup> PS 104. 24.; PROV 3. 19.

<sup>3</sup> ‘*The Eight (8) gods*’ of the *Ogdoad* ... among which *Khorus, the Bennu-Bird, was least* – cf. the *CHRIST*.

Also, see, “*The Book of Laws of the Dead Prince*”.

<sup>4</sup> Cf. *the lions*.

<sup>5</sup> Cf. The *Golden Fruit* & the *Silver Fruit* of ‘the TWO TREES. [Fellatio (- in which ‘the penis is put into the mouth’ of another): & the *Fruit Forbidden*, ‘hoama’ of the *sacred ISHID TREE*: *semen*].

<sup>6</sup> HYMN TO THE CREATOR

<sup>7</sup> *Ibid.*

<sup>8</sup> Cf. *When the Heaven was removed from ‘the Earth’ & ‘the Earth’ separated from ‘the Heaven’*: when *MANKIND* was sown & *ENLIL* installed upon ‘the Earth’ *QUEEN ERESHKIGAL* - ‘the Netherworld’ as her *portion!*

<sup>9</sup> *Ibid.*

& to control *the winds & the clouds*,  
 brought forth from Thy Storehouses  
 ‘to speak’ in THUNDER:  
 & sendeth out Thine *Command* of ‘the earth’.  
 Thy *Word* runs swiftly.<sup>1</sup>

Thou Hast Made *lightning bolts* for ‘the rain’<sup>2</sup>  
 & hurl down Thy Hail like pebbles –<sup>3</sup>  
 who can withstand Thy *icy downpour* of *frozen tears*?

Thou Dost *spread snow* like wool  
 & scatter ‘the frost’ like *ashes*:<sup>4</sup>  
 & Thou Sendeth Forth Thy Word, & melt *them*.<sup>5</sup>  
 You Make ‘the wind’ to *blow*, & ‘the waters’ to *flow*;  
 & cause *mists* to rise up ‘from the end of *the earth*’.<sup>6</sup>  
 & to give LIFE to MANKIND, *all peoples*.

You Care for *all peoples* of the lands  
 & everything Entrusted to You:  
 cattle, all flocks, & all wild *beasts*,  
 whatever has breath You Shepherd without exception.  
 Whatever is on earth walking on two or four legs,  
 & what are on high flying, or fluttering with their wings,  
 & vegetation.

## VII

Who covereth the Heaven with clouds:  
 who prepareth the rain for the earth.<sup>7</sup>  
 Who maketh grass to grow upon the mountain.  
 Who sendeth the springs into the valleys<sup>8</sup>  
 which walk among the hills.  
 Who maketh springs gush forth into ravines?  
 they flow between the mountains;  
 they give drink to *all* the wild animals.<sup>9</sup>  
 & every beast of the field:  
 the wild asses break their thirst.<sup>10</sup>

<sup>1</sup> PS 147. 15.

<sup>2</sup> HYMN TO THE CREATOR

<sup>3</sup> PS 147. 17.

<sup>4</sup> PS 147. 16.

<sup>5</sup> PS 147. 18.

<sup>6</sup> HYMN TO THE CREATOR

<sup>7</sup> PS 147. 8.

<sup>8</sup> PS 104. 10.

<sup>9</sup> PS 104. 11.

<sup>10</sup> Cf. LUKE 12. 24. “*Do not worry.*”

Who giveth to *the beast* ‘its’ food.  
 & to the young ravens<sup>1</sup> which cry:  
 they wander for lack of MEAT: by the streams:  
 shall ‘the Fowl of Heaven’ have their habitation?  
 which give *voice* among *the branches*.

Thou didst – O LIVING BEING.  
 Thou Dost ‘Water the Hills’ from Thine lofty Chambers:<sup>2</sup>  
 the earth is satisfied with ‘the fruits of Thy Works’.

Thou Dost Cause the grass to grow for the cattle,<sup>3</sup>  
 & herbage for ‘the Labor of Man’;  
 plants for people to cultivate  
 so that *they may bring forth* FOOD out of the *irrigated* earth,  
 & fodder for the animals that service man.

All beasts browse on *their* herbs,  
 satisfied & content with *their* pasturage.

Trees & sprouting plants are verdant & flourishing.

& wine<sup>4</sup>  
 that maketh glad *the human heart*  
 to make *his face* shine with more than oil.  
 & bread  
 which strengthen *the heart of man*:  
 for Thy Good MERCY, O MASTER, Is Great unto *the Heavens*.<sup>5</sup>  
 It *Is* Everlasting, & Endureth to generation & generation.<sup>6</sup>  
 & Thy Faithfulness reacheth unto the clouds.

Thy Righteousness, also O GOD, is very high.  
 Who Hast Done *Great Things*: O GOD:<sup>7</sup>  
 who is like unto Thee, O MASTER,  
 among *the mighty ones*? who is like Thee?  
 glorious in *Holiness* & powers,  
 fearful in praises, Doing Wonders?  
 There is none like Thee<sup>8</sup> in Heaven above, nor on earth beneath.  
 Who Keepest Covenant & MERCY with Thy Servants<sup>1</sup>

<sup>1</sup> A trickster. PS 104. 12.

<sup>2</sup> PS 104. 13.

<sup>3</sup> PS 104. 14.

<sup>4</sup> PS 104:15.

<sup>5</sup> PS 36. 5.; 57. 10.

<sup>6</sup> PS 100. 5.

<sup>7</sup> DEUT 15. 11. Cf. 2 SAM 7. 22.; 1 KING 8. 23.; PS 71. 19.

<sup>8</sup> DEUT 33. 26.

that walk Before Thee in *Ma'at*: in truth & in justice & in wisdom  
& in the up-righteousness of *all* their heart.

There Is None Else Beside Thee.<sup>2</sup>

Be Thou Exalted, O GOD, *above Heaven*.

Let Thy Glory Be *above all the earth*.

Thy Righteousness is like the Great Mountain:<sup>3</sup>

*it is the heights of Heaven:*

What Canst Thou Do?

deeper than *Sheol*:

What Canst Thou Know?

Who Rideth upon the Heavens?

& in Thine Excellence

on the sky? The waters saw Thee.<sup>4</sup>

O GOD, the waters saw Thee:

*they were agaid: the depths also were troubled.*

The clouds were poured forth with water:<sup>5</sup>

To Him That Rideth Upon the Heavens of Heavens,<sup>6</sup>

which were of old; lo! He Doth Give,

sending out His Voice & that *a Mighty Voice*.

The Voice of Thunder was in the Heaven:<sup>7</sup>

the Lightnings enlightened ‘the world’:<sup>8</sup>

the earth saw, & trembled & shook.

Thou Didst Walk Thy WAY through ‘the sea’ (with fine horses),<sup>9</sup>  
through ‘the muddy heap’ of *Great Waters*.

The Great & Wide Sea

wherein are things creepings innumerable:

both small & great *beasts*.<sup>10</sup>

Thy Judgments are a great deep: O MASTER.

Thou Didst Preserveth *man & beast*.

Thou Hast poured forth water out of Thine Buckets.<sup>1</sup>

<sup>1</sup> 1 KING 8. 23.

<sup>2</sup> PS 37. 11.

<sup>3</sup> PS 36. 6.

<sup>4</sup> PS 77. 16.

<sup>5</sup> PS 77. 17.

<sup>6</sup> PS 68. 33.

<sup>7</sup> PS 77. 18.; 104. 7.

<sup>8</sup> PS 97. 4.

<sup>9</sup> PS 77. 15. Cf. HAB 3. 15.

<sup>10</sup> PS 104. 25.

& Thy Seed shall be O THOU that dwelleth on *many waters*.<sup>2</sup>  
 The *Valleys* are spread forth, as *Gardens* by ‘the river’s side’;  
 as *trees* of lign aloes which Thou Hast Planted besides *the waters*.  
 & as cedar *trees* besides *the waters* which Thou Hast Planted.  
 & that spreadeth *her roots* by ‘the river’:—  
 & shall not see when *heat* cometh,  
 but *her leaf* shall be ‘green’\* & shall not fade<sup>3</sup>  
 & shall not be careful in *the year of the drought*,  
 neither shall restrain from yielding fruit:  
 bringing forth in *her season*.<sup>4</sup>

The Birds which fly from *their* nests,  
*their* wings stretched out, spread  
 in adoration & *PRAISE* to Thy KA.  
 Make the Habitation of Thy Righteousness prosperous.<sup>5</sup>

All flocks ... of every foreign land frisk on & skip with their feet;  
 all that fly & alight:  
 they live for when *Thou Hast Risen* & Dawned on them.

*The Fish* in ‘the river’ *dart* Before Thy Face & *leap* Before Thee,<sup>6</sup>  
 for *Thy Rays* are in *the midst* of ‘the Great Green Sea’.  
*There is* that Leviathan & fearful things & *sea monsters*,  
 whom Thou Hast Formed to play *therein*.<sup>7</sup>

Ships sail upstream & downstream alike.  
 Ships fare north & fare south as well.  
 Roads lie Open:  
 for every route is Open At Thine Appearing.

All of these look to *You*, To Give *them*<sup>8</sup>  
 their FOOD at ‘the proper time’.  
 That Thou Givest *them* they gather it up:<sup>9</sup>  
 Thou Openest Thine Hand.  
*They* are filled with GOOD.

MASTER, by Thy Power  
 Thou Hast Settled *Strength* for ‘my mountain’ to stand strong.<sup>1</sup>

<sup>1</sup> NUM 24. 7.

<sup>2</sup> NUM 24. 6.

<sup>3</sup> PS 1. 3.; JER 17. 8.

<sup>4</sup> An obvious metaphor of mensuration & comparing same to fertility & the moon:

<sup>5</sup> JOB 8. 6.

<sup>6</sup> PS 104. 25.

<sup>7</sup> GEN 1. 21.

<sup>8</sup> PS 104. 27.

<sup>9</sup> PS 104. 28.

Thou Dost hide Thy Face *they* are terrified & troubled.<sup>2</sup>  
 Thou Takest Away *their breath*, *they die* & return to *their dust*.  
 When You Send Forth *Thy Spirit* is in their nostrils,<sup>3</sup>  
 then *they* are CREATED:  
 & *Thou Dost Renew* the Face of ‘the Earth’.  
 So may *the Glory* of Thee MASTER ENDURE FOREVER:<sup>4</sup>  
 & rejoice in Thine Works.

Who looketh to ‘the earth’ & *it tembles*?<sup>5</sup>

Thunders & lightnings & fire Thou Delivereth:  
 & thick cloud upon ‘the mountain’:   
 & the Voice of *the Trumpet* exceeding loud.<sup>6</sup>  
 The mountains saw Thee & trembled:  
 the *overflowing* of ‘the waters’ passed by:  
 Thy *Deep Uttered* Voice,<sup>7</sup>  
 Thy Hands *Lifted On High*.<sup>8</sup> Thou Looketh *On-High*  
 & ‘the earth’ shakes & trembles.<sup>9</sup>  
 The Heavens rent,<sup>10</sup> also dropped ‘the clouds’,<sup>11</sup>  
 & also didst shake forth *a powerful rain*  
 that ‘the mountains’ might flow down  
 at Thy Presence ... Before Thee, O GOD.<sup>12</sup>

Also, the Foundations of Heaven moved & shook.<sup>13</sup>

Thou *Toucheth* ‘the Hills’ & *they smoke*, & are shaken.<sup>14</sup>  
 Thou *Boweth* ‘the Heavens’, also, O MASTER, & *Come Down*.

& ‘the Waters’ which *came down* from above, stood  
 & rose up upon *an heap*.<sup>15</sup>  
 & ‘the Waters’ were ‘a Wall’ *in the midst* of ‘the Sea’ upon ‘the dry ground’:  
 & ‘the Waters’ were ‘a Wall’ *unto them*.

<sup>1</sup> PS 30. 7.

<sup>2</sup> PS 104. 29a.

<sup>3</sup> PS 104. 30.

<sup>4</sup> PS 104. 31.

<sup>5</sup> HAB 3. 10.

<sup>6</sup> 2 SAM 22. 8a.; PS 18. 8b., 21. 9.

<sup>7</sup> PS 104. 32a.; HAB 3. 10.

<sup>8</sup> EX 7. 19.

<sup>9</sup> PS 18. 7., 68. 8a. Cf. JUD 5. 4., 5.

<sup>10</sup> PS 68. 9a.

<sup>11</sup> EX 9. 22.

<sup>12</sup> EX 7. 19., 8. 5., 9. 22.

<sup>13</sup> PS 68. 9b.; REV 8. 8.

<sup>14</sup> 2 SAM 22:9; PS 104. 32b., 144. 5. Cf. EX 19. 18.

<sup>15</sup> JOS 3. 16a.

Thou Didst Confirm *it* Thine Inheritance, when it was necessary  
Because Thou Art *Roth*.<sup>1</sup>

## VIII

As for all distant *foreign lands*,  
Thou Makest *their life also*,  
for Thou Hast Set *a HAPY* ‘in the Sky’  
that it might descend from Heaven for *them*:  
& that *it* may ‘make waves’ upon ‘the mountains’  
like to the Great Green Sea.  
To water *their* fields among *their* towns.  
How excellent *are Thy Ways*.  
How effective *They Are*.  
Thy Plans, O Thou MASTER of ETERNITY!  
The HAPY in ‘the Sky’.  
*It is for foreign peoples*.  
& for all ‘the Creatures’.  
For ‘the *beast*’ of every desert,  
& for ‘the Flocks’ of *every foreign land*  
that walks with its legs, going about on its feet:  
while ‘the True HAPY inundates & emerges forth  
from ‘the Netherworld’ *to nourish* the Two Ladies.

Thy Rays *suckle* every meadow,  
Nurse every field;  
When Thou Riseth & Dost Shine, *they live*,<sup>2</sup>  
& *they grow* for Thee, & thrive for Thee.  
Thou *Crownest* ‘the hills’ with Thy Fruit:<sup>3</sup>  
Perfect FOOD for every *human being*.  
Thou *Makest* ‘the seasons’ *in order*  
to rear & nourish *all* that Thou Hast Made:  
the Winter to cool them  
& the heat that *they* may Taste Thee.

Thou Hast *Made* ‘the distant sky’  
*in order* to see *all* Thou Didst Make –  
whilst Thou Wert Alone!  
& risen in *the form of* the Living IAMAN.  
Whether appearing. Shining, *distant*  
or near, withdrawing, or approaching:  
Thou Madest *millions of lifeforms* from Thyself ... Alone.

<sup>1</sup> Cf. *rote*, the roaring of the sea-surf, & *wroth*, or *wrought*. See 2 SAM 22. 8b.

<sup>2</sup> PS 104. 29.

<sup>3</sup> A reference to ‘the Fruit Forbidden’ ... Cf., fiery sun-bright & *the phoenix*.

Cities. Towns. Fields. Roads & rivers course:  
 every eye beholds Thee ‘*Over-against them*’,  
 for Thou Art IAMAN of ‘the Day’ over ‘the earth’.

Th’art *In My Heart*.<sup>1</sup>  
 & there is *No Other* that Knows Thee,  
 save *Thy Beloved Son Refer-Khepterus*<sup>2</sup>-Re Wa-en-Re<sup>3</sup>  
 for Thou Hast Made *Him well versed* in Thy Plans.  
 & skilled in Thy Strength & Might.

Th’art *Risen Up* & Shown *shining forth*<sup>4</sup>  
 & shown Thine Words unto *Him*<sup>5</sup>  
 with many *ten thousands Saints*:<sup>6</sup>

Thou Hast Declared & Shewen Thy Word.

We Thy *Sons & Daughters*, give thanks,<sup>7</sup>  
 O MASTER, ALMIGHTY PT’AH-RE’AH – Ihp -  
 which Art & which Wast & which Art to *Become*:<sup>8</sup>  
 because Thou Hast *Taken Into Thee* ‘Great Power’  
 & Hast Reigned. When Thou Rose Up & Shone forth  
 & *Shining Came*,<sup>9</sup> a fiery stream issueing *forth*  
*before Thee*, & wentest *forth before Thee* from ‘the mountain’<sup>10</sup>  
 through ‘the Wilderness’ *before Your Chosen People*.

To dwell among Thou Didst Come  
 with *many tens thousands Holy Saints*,<sup>11</sup>  
 even *many tens thousands times tens thousands*,  
 & even *many thousands of SPIRITS*.<sup>12</sup>  
 All Thy Hosts, ‘the High & the Mighty Ones’:<sup>13</sup>  
 Thy *Holy Ministers ministering unto Thee, a flaming fire*.<sup>1</sup>

<sup>1</sup>

Cf. “A Sonnet for Thee.”

<sup>2</sup> *Kheperer* – a form of ‘the sun-god’; a dung beetle pushing *the sun* over-against ‘the distant horizon’: at sunrise as ‘the god of Dawn’ (& at sunset as ‘the god of Dusk). Sun worship is reflective of the ‘Semitic’ patriarchs influence, replacing ‘the older’ & ‘more-community orientated’ lunar worshipping Mother-Goddess Fertility Societies. After ‘the Deluge’, *homo sapiens* crawled out of the stygian caverns & established the first fortified cities & developing into *states* governed by ‘SUPERMEN’ – dying vegetation gods - worshipped as Pt’ah-re’ah, *Pharaoh*, or *priest-king, the Divine regenerator*.

<sup>3</sup> The ‘son of Re’ (*Aton*).

<sup>4</sup> Cf. DEUT 33. 2b.

<sup>5</sup> PS 68. 17.; 147. 19.

<sup>6</sup> ... a myriad of *Holy Ones*.

<sup>7</sup> 2 COR 6. 18.

<sup>8</sup> The Doxology of Our Sovereign LORD’s Prayer; *Gospel* Matthieu 6. 13.

<sup>9</sup> DEUT 33. 2.

<sup>10</sup> JUD 5. 4.; PS 68. 1.

<sup>11</sup> JUD 4. 14.; HAB 12. 22.

<sup>12</sup> PS 68. 17.

<sup>13</sup> PS 103. 21., 104. 14.; HEB 1. 7.

An innumerable ‘Company of Angels’  
 & the *beasts* & the *elders* ...  
 that excel in strength,<sup>2</sup>  
 that do Thy Commandments,  
 & that Hearken unto ‘*Thy Voice* & the Name of THE WORD.

Thou MASTER Hath Sworn & *Willn’t Repent!*<sup>3</sup>

The Books were Open:  
 & as Thy Righteous Hand dost strike *through King’s in a day*:  
 ‘the nations’ *were made angry* & ‘the Day of Wrath’ *wast come.*<sup>4</sup>

Yea, Thou Lovest Thy Peoples:<sup>5</sup>  
 All *the Saints* are in Thy Hand:  
 & at Thy Feet *are sitting down*<sup>6</sup> ‘the Sons of *the Prophets*’ – *S’al-a’mn.*  
*Blessed be the Holy Prophets of the One True GOD.* –  
 Every *one* doth receive Thy Word<sup>7</sup>  
 for MASTER Giveth ‘Sound WISDOM for *those Righteous*<sup>8</sup>  
 True Believers, those *of Ma’at*:  
 out of Thy Mouth *cometh Knowledge & Understanding.*<sup>9</sup>

Thou Keepeth ‘the Path’ of Judgment<sup>10</sup>  
 & preserveth ‘the WAY’ of Thy *Holy Saints*.  
 & *he* that keepeth ‘the Highway of the Upright’ is to depart from evil.<sup>11</sup>  
 & *he* that keepeth *His WAY Preserveth His Soul*.  
 Understanding, righteousness, & judgment, & equity;<sup>12</sup>  
 yea, *every Good Path:*<sup>13</sup>  
 when WISDOM *entereth into ‘Thine Heart’*  
 & Knowledge is Pleasant unto ‘the SOUL’.

& judgment wast given to ‘*them* that Fear Thy Name’,  
 small & great,  
 & the time *came* that ‘the Saints of *the MOST HIGH ONES*’  
 Shouldst Destroy ‘*them* which corrupt-the-earth’.  
 Like sheep *they are* laid out in the grave;

<sup>1</sup> REV 5. 11.

<sup>2</sup> PS 103. 20.

<sup>3</sup> PS 68. 17., 100. 5.; REV 5. 11., 16. 18.

<sup>4</sup> REV 11. 18. Cf. ‘*the Petitions*’ – the LORD’S PRAYER, Matt 6. 9. - 13.

<sup>5</sup> HOS 11. 1.; MAL 1. 2.

<sup>6</sup> 2 KING 5. 38c.

<sup>7</sup> PROV 2. 1.

<sup>8</sup> PROV 2. 6a., 2. 7.

<sup>9</sup> PROV 2. 6b.

<sup>10</sup> PROV 2. 8a.

<sup>11</sup> PROV 16. 17. Cf. ‘*the Seventh Petition*’ of Our Sovereign LORD’S PRAYER.

<sup>12</sup> PROV 2. 8.

<sup>13</sup> PROV 2. 9.

death shall *feed on them*:<sup>1</sup>  
*& the time came* that Thou Shouldst Giveth  
 Reward unto Thy Servants, & Thy Prophets – *S'al-a'mn.*  
*Blessed be the Holy Prophets of the One True GOD.* –  
 & to the *Holy Saints.* & the Upright of ‘the *Most High Ones*’.

& the Kingdom & Dominion.<sup>2</sup>

& the greatness of One Kingdom under the *whole Heaven*  
*shall be given* to ‘the peoples of the Saints of the MOST HIGH  
 having Dominion over *them* ‘in the morning’!  
 & strength of their beauty shall consume *them* ‘in the grave’:–  
 being an habitation to Every *One of Them*.

Thy Dominion & Glory is an Everlasting Kingdom  
*that* shall not pass away;  
 a Kingdom which shall not be destroyed  
*that* ‘all peoples, nations, & LANGUAGES,  
 shouldst Serve & Obey Thee *for ever*,  
 even *for ever & ever*.

## IX

The WORLD Came *Into Being By Thine Hand*.  
 According *just as* how Thou didst maketh *them* – MANKIND.  
 When Thou Hast *Dawned*, Risen, *they LIVE*;  
 when Thou Dost *Dusk*, Set, *they DIE*:  
*for Thou Art LIFETIME BY THY OWN ITSELF*:  
*for One Lives Only Through Thee* –  
*eyes are fixed upon Thy Beauty until Thou Dost Settest*.  
*All Labour is put aside*  
*When Thou Dost Settest in ‘the West’*.  
 But *when Thou Riseth Again*,  
*Everything Thou Makest to flourish for ‘Pt’ah-re’ah – lhp -*

As for *all who hasten on foot*, everyone,  
 every leg is on the move  
 ever since *Thou Didst* found & fashion ‘the earth’.  
*& Thou Doust* rouse & raise *them* up  
 for Thy Beloved Son  
 who came forth from Thine Divine *Virgin-Body*:

Adoration of Re-Kharakhti-*who-rejoices-in-LIGHTLAND*,  
 In-his-name-Shu-who-is-IAMAN, living forever;

<sup>1</sup> PS 49. 14.

<sup>2</sup> DAN 7. 27.

the great living IAMAN who-is-by-Ma'at-living in Jubilee:  
MASTER OF ALL 'the Disc' ENCIRCLES.  
MASTER OF THE SKY, MASTER OF THE EARTH,  
MASTER OF THE HOUSE OF IAMAN, who lives by Ma'at:  
Pt'ah-re'ah of the Two Ladies ... Kh'n-it'n – life & health & prosperity –  
Great in *His Lifetime*. & *His Beloved*,  
the Chief-Wife of THE MASTER OF CROWNS,  
*His Sister*-Queen Nefernefruaten Netererefertiti – lhp -:<sup>1</sup>  
the Royal Daughter: the Royal Sister:<sup>2</sup>  
the Great Royal Wife: the Divine Virgin:  
The Mistress of the TWO LADIES. The Lady of the TWO LANDS.  
The Established *One* who rises as *the Golden Kh'or-us*.<sup>3</sup>  
A Princess who lives in health & youth *for ever*:  
The Vizier,<sup>4</sup> the fan-bearer<sup>5</sup> on *the right hand* ... – lhp –

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<sup>1</sup> ... *her name means*, 'the beautiful woman has come.' *Also*, 'the exquisite beauty of the sun disk ...'

<sup>2</sup> ... it was lawful to marry a sister by the father's side, not, however, if born of the same mother; as in the case of SARAI & Abraham, & *among the Athenians*, but this restriction was not observed in Egypt: brother-sister marriages were sanctioned by Isi & Os'iri.

<sup>3</sup> Kh'or-us, 'the Wadjet', or Bennu-Bird, as *the Christ* – two millennia before 'the Christ'.

Bennu (*Bnr, Bnrt*) – to rise in brilliance – sheltered in the Persea Tree *in Heliopolis*. Solar & Os'irian cults used this bird ... depicted as 'a heron creating itself out of a fire at the top of the Persea Tree.'

<sup>4</sup> Sin-mu't was a vizier to Hatshupsut – lhp – *the Baker, called Potiphar*.

<sup>5</sup> An honourable post – the sons of the monarch were preferred to fulfill it ... they walked on foot behind his Chariot, bearing insignia ...

When my time of purification *came*,  
 I made *no purification*.<sup>1</sup>  
*the Honey Queen*

Let us go now & sacrifice ...

KH'N IT'N – lhp –  
 before the priests of *Rh'am-mu'on* murdered him.<sup>2</sup>

## “THE BELOVED SON”

GREAT & HOLY is MASTER *IT'N*:<sup>3</sup>

the Holiest of the Holy Ones *from generation to generation*.

Glory precedes *him* & follows *him* as ‘the rushing of many waters’.<sup>4</sup>

Ruler of man’s mind & destiny *manifest & his judge, jury & executioner*.

Ruler of ‘the Dead’ *also*:

when a man’s heart weighs against *the ostrich* - feather of truth -

seat of wisdom & emotion.

Grace & Truth surround *his presence*:

ibis-headed Kh'n It'n, Beloved *suffering servant* Son of IAMAN, ALIVE *On MA'AT*,

Truth, Order, Justice, & Righteousness,

which are ‘the foundation’ of *his throne*.<sup>5</sup>

*He commanded* ‘the Sacred Books of the House of LIFE’.

*His eyes were white stones with pupils of black obsidian.*

*He had* full lips, snake-eyes, a long neck, pendulous breasts,

a paunch, spindly limbs, swollen hips, buttocks, & thighs.

*He was* respectful, quiet not hasty, modest, gentle,

restrained in eating & drinking,

trustworthy, not boastful or arrogant.<sup>6</sup>

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<sup>1</sup> Coming ‘of age’ applies to both sexes, but ... it was the (pubescent) woman-nature *that* demonstrated periodically demonstrated periodically *in its most attractive & mystical aspect*.

<sup>2</sup> See EXOD 5. 17., 18.; cf. EXOD 2. 12. & 14. 14.

<sup>3</sup> A sickly & unworldly dreamer ... with an elongated skull, drooping jaw, slack, protruding lips, broad hips, & a distended belly: it seems likely that he suffered from a disorder of the endocrine glands. Nefertiti, by contrast, was uniquely beautiful: *called* the Mistress of Happiness & Lady of Grace. In the final stages of *their reign* ... her name disappears:

<sup>4</sup> The king’s mother was pregnant with him ... fashioned by his father, Atum, *before the sky existed, before the earth existed, before men existed, before death existed*. Pyramid Text, 1466.

<sup>5</sup> DAN 7. 9.(-10.) Cf. Serqit, Scorpion Queen ... *the hawk-headed guardian of the Canopic Jar (of Qebhsenuf) - of the west*.

The principle organs of a deceased person were soaked in bitumen & wrapped in bandages - & dedicated to the four ‘cardinal points’ - the Sons of Horus – Canopic Jars, made of alabaster, each with a cover carved in the shape of a head & fastened on with plaster. & painted with figures of the four gods in the forms of men with characteristic heads, each holding ‘the ankh’ – which is life, (used to measure bushes & baskets of grain). These sepulchral boxes were stored in rectangular chests (divided into four spaces by wooden partitions) & placed in tombs with mummies: 18” to 14” square – wood of sycamore, or fig trees.

*Isi* is guardian of the south – man-headed: Mestà (Amset. Cf. An'ne-seth.) jar; Nephthys, dog-headed (Hāpr) guardian of the jar of the north; & Neith, the jackel-headed (Tuamutef) jar. (Cf. Egyptian Book of the Dead, ch. 17.)

Also cf., EXOD 25. 10.-22.: *the Ark (of the Covenant)*.

<sup>6</sup> The mirror was usually made of sheets of copper or very highly refined bronze ...

*He was CIRCUMCIZED*

& ‘wab’ purified –

& had no sexual intercourse for several days<sup>1</sup>

& had abstained from ‘bwt’, or ‘abomination’ ...

for (Ceremonial) Purity was above ‘fresh air’

& not fish was eaten, for it was unclean & caused ‘the breath’ to smell;  
not pork & not beans, salt, or onions, all taboo!<sup>2</sup>

*He was painted with ‘utchat-, or eye-paint’<sup>3</sup> & red lip-salve.*

*He shaved. His head was shaved.<sup>4</sup>*

*& his other body hair was removed.*

*His nipples & his nails were polished gold (foil).*

*He washed his hands to the elbow – & hinna-stained –*

*& he washed his fingers to the shoulder*

with pure sweet-water from the temple’s stone-lined reservoir filled  
with rain-water. & he rinsed his mouth with NATRON<sup>5</sup>

twice daily & twice nightly in ‘the DIVINE POOL’

& his body was<sup>6</sup> rubbed with ‘the finest oils’ –

anointed balls of sweet-scented gum; resin from antyw-trees,

myrrh smoldering in painted pots – a precious fragrant balm.

& frankincense, which made his raiment glost-like LITHON.

& on the little finger of the left hand was placed a gold-wire ring  
mounted with a scarab (& a name: in a cartouche) ...

Only he, tongue & heart,

as Chief High Priest & First Prophet – S’al-a’mn.

Blessed be the Holy Prophets of the One True GOD. –

& as the nose<sup>7</sup> of ‘the god’, open to Divine Voice, saying, “Fire comes to thy KA.”

was allowed ‘to stand’ before the image of ‘the god’

in ‘THE HOUSE OF MORNING’ beneath ‘the Horizon’:

<sup>1</sup> It is, obviously, his consort’s ‘menstrual period’ & she is ‘ritually unclean’ & their sex is forbidden.

<sup>2</sup> Egyptian Book of the Dead, ch.s LII & CLXXXIX: the deceased says, Make me not eat what I abominate; filth is an abomination to me. Let it not touch my body, let me not be obliged to handle it or walk on it with my sandals. Let not my bread be made of white grain, & my beer from red grain. Let me not be sprinkled with filthy water – urine: if a man failed in his duty to his KA, the KA might be compelled by hunger & hirst to drink dirty water & eat filth.

<sup>3</sup> The khol-stick with which the stibium was applied: medicinal & ornamental. Cf. JOB 42. 13c ...

<sup>4</sup> ANET

<sup>5</sup> The cleanliness of the Egyptian priests was extreme. They shaved their heads & bodies, bathed often – night & day – wore white linen: wool was detestable & not allowed in the Temple: so scrupulous were they that nothing impure should come in the Divine Presence of the gods. Cf. EXOD 30.

<sup>6</sup> ... smeared with Libyan unguent: Lotus & ānchamu flowers & senb: scented oils, pastes, pomades, lip-salves, & hinna ... (Anointing the body with any kind of grease or fat, (like soap), promotes a refreshing feeling of well-being, especially in hot climates.) Many essences possessed medicinal & curative properties.

<sup>7</sup> Nehi ... the deities of the souls were transformed each dawn. The souls of the dead roosted in twin-sycamores – *Ficus sycomorus* - sacred trees on the horizon of eternity guarding the sun.

Cf. the Souls of Pe, or Buto ... in the Delta, guardians of Lower Egypt – with the heads of hawks.  
[Nekhen, pre-Dynastic rulers of Hierakonopolis, attained celestial status beyond the grave – guardians of Upper Egypt.]

Cf. GEN 1. 11.; 1. 29.; 2. 8.-9., 15.; & 3. 1.-8.

*its columned halls & lush gardens & open courts  
built upon ‘the virgin soil’ between the TWO LADIES of ISFET,<sup>1</sup> Chaos;  
the red *desert*-land DE’SH-RE’T & the black land of KEMYT-TAWY;  
wild places & fierce animals & foreign peoples.*

The painted pavements of ‘the temple’ were decorated with dancing baboons, snake-breathing lions, winged quadrupeds, human-headed winged snakes, vultures, frogs, crocodiles & hippopotami, & a ‘sun-disc on legs’ ... & *its innumerable alters* were decorated with ivory, calcite, faience, & ebony. & *its innumerable earthenware jars* of ground emmer wheat & barley<sup>2</sup> fermenting in *cool water*, & other *hot mash* sieved & fermented. Other *sealed jars* containing twice-fermented & decanted wines.

‘The Walls of the Temple’ circumambulated & taken possession of ... & *accession rites* & daily *toilette* ceremonies preformed – renewal ritual every morning *he* ascended ‘the stairs’: to ‘the alter *before* the Great Window’ *two nw-vessels* in *his open hands*:<sup>3</sup> into ‘the arms’<sup>4</sup> of ‘the god’<sup>5</sup> – *the Sun*, whose rays end in hands & those hands are holding *ankhs*, the Sign of Life’, to *his lips* that *he* might kiss & taste of life. & *in silence*, tranquility, humility, & meekness

<sup>1</sup> Like T’AO, MA’At is *the only true way*, & its opposite – ISFET, *falsehood, disorder, abomination of God I*(perennially defeated in the order of the Universe: fatal for a mortal to identify with it, being out of harmony with the Order of Heaven, Earth, Society ...)

<sup>2</sup> Prehistoric people discovered ‘black beer’ finding natural pools & earthenware jars filled with fermented grains, sometimes ‘hallucinogenic’ – made of barley (or emmer) bread, dates, honey, & spices, soaked in water, *the beer* drained off after a period of fermentation: consumed by rich & poor alike. Drinking ‘cool beer,’ called *heneket*, was a *good dream omen* to the ancient Egyptians: barley, like grain, contained *the living germ*. It was used to keep ‘the slaves’ placated as a staple, along with cones of black bread.

Cf. *the Whoop-up recipe for Red-eye Firewater ...*

Cf. ANET 10, 11. *Deliverance of Mankind from Destruction*. ... maid-servants of He-with-the-Sidelock who is in Heliopolis, High-priest of Râ, ground up *red ochre* (*from Elephantine*) & crushed barley into a paste\* to (make) beer ... *then it was like human blood*. And, in religious festivals – cf. the orgiastic cult of Bacchus, Dionysis – occasions of drunken debauchery, & riotousness by torchlight *to the music of flutes ...*

\* *Kneaded & formed into ‘a figure of the god,’ & moistened with water, the paste sprouted & sent forth shoots of young plants.*

<sup>3</sup> ... filled with *the milk of the White Cow* – watered NATRON.

<sup>4</sup> Cf. *moloch* & *the eastern star*, into whose arms were sacrificed burnt offerings of *their children*. The Egyptians did not sacrifice ‘human beings’ *after the time of DERKOTO*.

<sup>5</sup> In this context, though, historically ... the institutionalization of ATON as the monotheistic ‘ONE.’ Not *Polyhymnia’s* first mention of ‘the ONE’ – *that* there being older references to ‘the ONE’ made by *the disciples* of the Zadok of the Salem Cult, in the time of *Our Father IBRM OF THE CHALDEES* (& *Ay ya-bh’um of H’uz*).

Cf. IAMAN, a *flaming ben-bird, rok*, or *pheonix*. [*Sinornithosaurus millenii*, with long flapping arms & a coat of feathers is the closest yet *that* a dinosaur has come to being a bird. But it is not a bird; it belongs to a family of theropods known as DROMAEOSAURS: sharp-clawed raptors, predators.]

*Also cf. ‘the Kh’ar-ru’, or ‘Horus-headed hawk.’*

resting upon *MA'At*<sup>1</sup> in confidence & trust  
 & complete submission to that which has been pre-determined by DIVINE PROVIDENCE  
 for the *eternal good* of those who accept it:  
 the FREE WILL OF 'THE ONE' *TRUE GODLING*  
 & *ITS* appointed ends ... endeavoured to walk *in Paths Set before them.*

Worship was in *open air* & broad *daylight*.

It was 'the height of Wisdom' to be *just, religious, godly & humane,*  
 & especially ... upheld 'Right & True'  
 & hated & destroyed, error & disorder:  
 & PT'AH-RE'AH – lhp – as 'the GODLING' ascends 'the stairs'<sup>2</sup>  
 to 'the alter' *before* the Great Window<sup>3</sup>  
 laden - 'not with cakes of honey'<sup>4</sup> - with 'cones of black bread'  
 & dishes filled with sweet-scented oil, incense  
 burning & aromatic herbs, spices, & resins from *Punt* ... offered:  
*he offered*<sup>5</sup> 'a sacrificial oblation',  
 the foreleg of an oxen *butchered in the temple,*  
 a choice cut of *a pure meat - Royal. Divine Strength -*  
 & 'Balls of NATRON' were chewed & eaten – endowing *him* with *the divine qualities*  
 of *his* 'Sacral Office'<sup>6</sup> ... holding two nw-pots, offering *hetep*<sup>7</sup>  
 libations of 'twice-fermented wine' taken from *silver decanters.*<sup>8</sup>  
 &, pouring 'streams of mead' from the *ceremonial vessel of the crux ansata,*<sup>9</sup>

<sup>1</sup> *MA'At* has inter-related meanings: it is the right way, or Path of Righteousness. In addition to being the True Way, cosmic order divinely established at the time of Creation, manifest in nature & society – passing into the arena of the spirit, administering guidance & control suffused with moral conviction.

*Ptah Hotpe*, [Karenga, 1984:31, 48.] If respect for MA'At exists in the heart of those who have been set on the earth, they shall be beneficent always ... their wisdom shall endure forever.

<sup>2</sup> ... wearing a leopard skin over a tunic of linen, *shenti*, (washed in a pool of frankincense).

<sup>3</sup> *Khay*, 'to shine forth' – used to describe the appearance of pharaoh; also, to depict 'the rising sun at the dawn of creation' ... associated with HORIZONS & the use of the royal *Window of Appearance*: a stage set into the walls of the 'Armana palace where 'the baker & the cup-bearer' – architect & scribe – stood elevated before th people dispensing honours to officials & faithful servants.

*e Khet*, 'Horizon' – two primæval mounds of *creation*, side-by-side, framing the **Light of Horus** within 'the space between' ... in which the sun appeared at dawn. Cf. two Aker-lions (or Lamesh) guarding the pylons – or gates – of the temple ...

Also cf. EXOD 28. 30.; & 32. 19. & 34. 1.

<sup>4</sup> *Cakes of Honey* were for 'after having given birth', or *fathering a child*. In this instance, the absence of *cakes of honey* from 'the alter' informed Kh'n It'n – lhp - that the Great Royal Sister-wife, the Child-Virgin archetype, **Nefernefrure-aten Netererefertiti – lhp** - had borne yet another daughter: *they parented* six daughters altogether ... 'one' died. Also see, EXOD 2. 12.

<sup>5</sup> ... burning incense.

<sup>6</sup> Queens & women of high distinction, pourers out of *libations* (& *incense to the gods*: cf. mensuration.), called *prophetess & chantress* ... *praising the deity with the various instruments associated with sacred music.*

<sup>7</sup> *Hetep*, satisfaction. Cf. *hesmen*, menstruation, to menstruate, *to purify oneself*.

<sup>8</sup> Stones - *neteri objects* - possessed of magical powers (even in Neolithic times):

the Iron of the North & the Iron of the South.

Cf. flint knives.

<sup>9</sup> Cf. *Aquarius*, pouring forth out of 'a vessel'.

saying, I will *purify* with *Ab*, the *sweet*-Water of *All Life & Health & Prosperity*:<sup>1</sup>  
 saying, Behold! I should love to drink to drunkenness. My insides are as dry as straw.<sup>2</sup>

I will drink too!

The King of Sheshach (JER 25:26)

You must drink *it*!

The LORD (JER 25:28); cf. Rev 17. 4. – 6.

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<sup>1</sup> Called *Sa-(en)-Ankh*: a Divine Substance reserved for pharaoh – cf. *sacred hoama*.

<sup>2</sup> ANET, 10-11. *Deliverence of Mankind from Destruction*. Then this goddess went down, & she found this (place) flooded. Then her face (looked) beautiful therein. Then she drank, & it was good in her heart. She came (back) drunken, without having perceived mankind. Cf. Pandora & *the gift of Fire*.

Unholy source of still un-holier lust.  
Cædmon, "The Fall of Man," 239

## “THE TREE OF CORRUPTION”

The ice-bound north was *uninhabitable*: & Arctic  
high pressure deflected *Atlantic* rainstorms & distributed cyclones  
southwards over the frozen steppes -  
where *saber-tooth tigers* preyed upon reindeer:  
where Mammoth & Woolly Rhinoceros browsed:  
over the whole of the land the whole of the year.  
The pleasant grasslands of *the fertile crescent*,  
from the LAND BETWEEN THE TWO RIVERS *to its source*,  
*the wetness* of the HAPY of the TWO LADIES *to its source*,<sup>1</sup>  
with all that it contains, *One*, a *LIGHTLAND*, veiled – as in a dark sphere:  
tree stood under tree, mountain under mountain, water under water.  
There were no banks at all, except at a few isolated spots.  
No semblance of any ridge on ‘the waters’ edge.  
Reedy swamps stretched their expanse,  
only broken at intervals by lagoons of ‘open water’:—  
their surfaces barely above water-level at its lowest & flooded  
by the slightest rise to immense distance. A *Marshland*  
covered with a dense growth of weeds, extending  
in every direction to ‘the Horizon’ – reflecting  
*more than* forbidding desolation.  
A formless swamp jungle full of *MONSTERS*,  
*LEVIATHON* & *BEHOMOTH*, crocodiles & hippopotami,  
& a variety of water-fowl ... the SACRED IBIS.  
& creeping, crawling, slithering, slimy things ... *WEARY ONES*.

The ‘wantonness of nature’, *though*, made WAY for a pattern  
of ditches & embankments & fields. Lands  
*reclaimed* & societies of MANKIND emerged – full of ‘the SPIRIT OF DARKNESS’.

Sinful Mortal Man<sup>2</sup> deities conceived, born in original sin, ignorance

<sup>1</sup> Lake Victoria. Cf. LSB Leakey & early *hominoid* culture around the Olduvia Gorge.

<sup>2</sup> Unbelievers refuse to believe in God, but have great faith in material things!

I will betake myself to some mountain.  
Noe’s *unfaithful* son.

Cf. Noe’s unfaithful wife, Sura LXVI. 10. *Also cf.* Lut’s *unfaithful* wife: the world around her was wicked, & she sympathized with & followed that wicked world, rather than her righteous husband.  
She suffered the fate of the wicked world.

loving. & having *FAMILIES – gathering into TRIBES:*  
as did *DUMUZI & the LADY OF THE TWO LEOPARDS in paradisial Dilmun.*

Terrified by ‘the DELUGE’, crouching, cowering like *mean beasts*,<sup>1</sup>  
greedy gluttons & drinkers to intoxication  
from ponds - naturally created by inundation  
resulting from the *inundation created by the retreating walls of ice* -  
of fermented plants - grains & fruit & *mushroom*:  
& with furious tempers, vindictive & suspicious of *one another*;  
& bitter hatred existed among the first *subhuman* rulers – the CRO-MAGS.

Thence arose whole TRIBES, *mothers & children*, growing into CLANS,  
& in earlier times (before the *oral traditions*) -  
*power was held more peacefully & unlimited*  
*jurisdiction was vested in many – CRO-MAGS, the first rulers:*  
performing wonders of skill & valor & invention,  
formulating systems of idolatry rooted in the *Low Kingdom of Darkness*.

A TREE OF CORRUPTION, fruitive & yielding & in *neurosis* ‘manifest DESTINY’ roots.

& thence arose PRIESTESSES<sup>2</sup> who were in INTERIOR COMMUNICATION with each other;<sup>3</sup>  
*all connected by feelings & thoughts & willing influence – devilish clairvoyants,*  
*ecstatic & mesmeric, practicing secret arts:*  
*low & vulgar mothers-of-bastards, psychopathic orphans*  
among wandering tribes: in prehistoric witchcraft & superstition.

## 2

Listen! to my voice; hear my words; give ear to my saying.  
La'mo'ch of the Two Ladies

DERKETO hunted *behemoth* , also tigers & leopards & lions;

The great mountain mass of the Ararat Plateau is unique in the Old World containing great bitter lakes (without outlets): Lake Van & Lake Urumiya *being the chief* ... If the usual scanty rainfall were to be changed into a very heavy downpour, or, if *as in a glacier damming of Lake Van*, flooding resulted.

<sup>1</sup> ... ‘the sun’ (& Noah) were worshipped in conjunction with ‘the moon’ & ‘the Ark,’ which later represented the female principle, while the fumen, or male principle, assumed (by degrees), the abominations of *phallic worship*. [Phallic Worship, G.R. Scott, p. 115. George Oliver, *The History of Initiation*, 1829.]

<sup>2</sup> Āsiya, one of the four perfect women: the wife of the new pharaoh – the archetype of arrogance, godlessness, wickedness. Mary *the mother of Jesus*, ('Imrān, *father of Mary* – cf. *sura 35*.: ... one of the purest of women, though the Jews accused her falsely of unchastity ... cf. *sura XIX. 28*.: O sister of Aaron! Thy father was not A man of evil, nor thy Mother a woman unchaste!

Mary & her cousin Elisabeth - *the mother of Yahya* - came from a priestly family, & were therefore ‘sisters of Aaron’ or daughters of ‘Imrān – Aaron’s father.) As well, Khadija, *the wife of the Holy Prophet* *Salaam* & Fātima, *their daughter*

<sup>3</sup> Cf. *the Job friends*; *JOB 2. 11*.

Each of the ‘four’ friends had ‘a tree’ in their courtyard, which *they* used to communicate with eachother – Shiekh El'I-ph'uz of Edom, B'il-du'du the Sh'u-ahite, Z-ph'ar the Na'am-ma'atite, & Ay'yu-bh'um the H'uzite; Dan-elihu ben Ba'ra-ch'el the Ba'zuite, though, is not considered a *Job friend*. Also cf. the four horsemen of the Apocalypse.

Cf. Amraphel of Shinar, Arioach from Ellaser, Tud-hula of Goyim, & the Elamite king, Chedorlaomer: GEN 14. 1.-17.

Her *hunters* driving creatures together from immense districts  
into ‘pits & snares’ & slew, dispatching  
with clubs & hatchets *made of stone* - smashing *bone* & tearing *flesh*.  
& *DRAWING OUT LEVIATHAN* in similar hunts on water,  
upon which were practiced idolatry & numerous abominations:  
with amazing strength & temerity, a frightful thing,  
dromedary & rider to plunge into the waves & struggle with *that mighty monster*.

The Right Honorable GODDESS OF THE CHASE & Benefactress of MANKIND.

The HUNTRESS rode like a man, dexterous, fully  
clothed to ‘the knee’, below which ‘the limbs’ were ‘laced with straps’: <sup>1</sup>  
on ‘the feet’ soles were worn with *two* high-heels<sup>2</sup>  
upon which were colored figures.

Exercising immense influence over *all* ‘the world’<sup>3</sup> & *on the other side*  
coupled with lies. The Fulfillment of *all* Promises,<sup>4</sup>  
poor & patient, teaching & Going, MA’AT  
& LIGHT Shining in the DARKNESS NOT COMPREHENDING – ECHANTRESSES  
beholding *all* wars, nations, perils: & *they made good what they saw!*  
*Establishing*, roving & scattering tribes with their herds, & *she drove before!*  
Nations subdued! Taken by surprise<sup>5</sup> - cities built & fortified with walls.<sup>6</sup>  
Famous men & women<sup>7</sup> outwitted by plan: in fine,  
every item of their diabolical worship *of water* -  
even the abominations they practiced *on water*  
& even the abominations they practiced were *mirrored in the water*:  
DIVINELY inspired, constantly in vision, predicting,  
prophesying particular things in a *possessed* spirit –  
in *sinistral* ecstasy ending *conceiving* an entire system of idolatry.<sup>1</sup>

<sup>1</sup> Which means to say, they were naked above ‘the knee’.

<sup>2</sup> Cf. the bird-feet of the entity, Li’li-th. Or, other *even more ancient* Mother-Goddess Worship in Paleolithic cave culture ... the bird’s talons, the bird, the egg, the reptilian egg, the last dinosaurs – living before the time of feathered creatures: living in the time after the dinosaurs as feathered creatures, *all* comparable to the indomitable SOUL OF MANKIND & the archetypical MYSTERY OF THE CHILD-VIRGIN & STATIONS OF THE CROSS – a DESTINY MANIFEST – TRANSMUTATION, the Philosophers quest, or, RESSURECTION OF THE HERO ... amazed at how the phallus grew erect & excreted lactation, unconscious of the relationship between ‘the sexual act’ & ‘child-birth’: lactation seems to be a natural response in *the mother* whom instinctively nourishes her offspring, even in primate families: menstruation & its cessation, menopause, inspired awe & jealousy in Paleolithic subhumans, & ‘the invention’ of FIRE seems responsible for the subjugation, not only of *the widow*, but of *the orphan*, & parallels the archetypical Rape of the Child-Virgin: cf. MATT 1. 18. The Child-Virgin Miriam was raped by the Roman legionnaire Pindiri. *See above*.

<sup>3</sup> The PRIESTESSES were insatiable *sluts* & abominable *whores*. See below.

<sup>4</sup> Biblical Promises are COVENANTS often referred to as being sealed by touching of thigh, leg, or &c... usu. interpreted to infer *the phallus* – Note: the bestial sexual relationship between two CRO-MAGS for *primal dominance* having matured into the HANDSHAKE in the Age of IRON, when heros - GILGAMASH, SH’IM-SH’ON, HERQULES, *all* - were *homosexual* & free-born women were citizens, not slaves ... *on condition*. (Two Things more important to a man than his name are: 1. his WORD, & 2. his HANDSHAKE, which is his TESTAMENT OF MA’AT, an OATH & an Approval of *the hand of union*.)

<sup>5</sup> Cf. GEN 1. 27.

<sup>6</sup> See GEN 4. 16., 17.

<sup>7</sup> GEN 4. 17. – 23.

*All* lived to be very old,<sup>2</sup> according to the general age<sup>3</sup> of the time:  
 DERKOTO, equally comfortable clothed in animal skins & furs,  
 with numerous straps of braided leather, decorated with animal tails;  
*as with soft-fiery*<sup>4</sup> armor against *her* taut, athletic flesh,  
 sparkling, alive with bright jewels, glittering gems, & precious stones;  
 or, wrapped in *purple* & *scarlet* linen, & coverings made of the feathers of birds,  
 or wearing shells, flowers, beads of amber, stone, & bone, & *mammoth* ivory, carved,  
*unabashedly exhibiting austere fascination for 'the sexual act'.*

Tall, strong, mighty & frightening, inconceivably  
 bold, fierce & shameless – constantly  
 envisioning, engaging in prophesy, offering sacrifice, studying  
 augury, practicing *all* kinds of Wickedness, through *her* own POWER,  
 intolerable in war, vehement in *terrorism*, believing *herself* DIVINE  
 & in *her old age* establishing *an evil inheritance*:<sup>5</sup>  
 a daughter *on a low mountain*, more powerful, wilder & malevolent -  
 who piled up stones, some of which were immense.<sup>6</sup>  
 & *she* was everywhere – feared & honoured.

## 3

Come!  
*A living creature.*

Angered by the CLAMOR OF MANKIND'S *Chronic Depravity*:  
 every inclination of the *thoughts of his heart* was *only EVIL all the time*,<sup>7</sup>  
 so that GOD sent *famines, plagues, pestilence, & disease*<sup>8</sup> against –  
*so that the rebellious BEAST-PEOPLE*<sup>9</sup> were reduced to cannibalism  
 & self-destruction. & the decimating infliction of the DELUGE.

<sup>1</sup> *Most especially, cf. the 'Fish-godlings' Y'am, Dagon, Oannes, or Ionas ... the fish is the proto-Christian symbol of the Age of Pisces. Today – due to the procession of the equinoxes, resulting in a gradual westward shift by the constellations of one degree every 'seventy years' in a 25,800 year cycle. The sign Aries has, thus, in the past 2,000 years, moved backwards by 30%, into the sign Pisces, the constellation west of Aries.)*

<sup>2</sup> Cf. GEN 6. 3. Furthermore, prior to this – men reckoned their lives by counting the moons according to the seasons after their initiationship into the Cult of *their sex*: the Cult of the Nine Virgins, the Cult of the Brazen Serpent, the Salem Cult of the One True God, the Cult of the Hand. Not to be mistaken with-or-for Archetypes.

<sup>3</sup> Meaning, *Spirit of 'the Age'* – Ziet Giest.

<sup>4</sup> Before discovering *chalcolithic metals*, Stone Age *magicians*, (GEN 4. 19. - 23.) precious *soft metal* was discovered oozing out of stone & exploited. *The Philosopher's Quest, or the Quest for the Alchemist's Gold is an most ancient enterprise!* Maphistopheles (Marlowe): "Im Anfang war die Tat!"

<sup>5</sup> The inference here is to an *evil* daughter borne in secret ... Cf. Herodias & Salome; or, Morgana La Fay & Mordred, the *animus* to the *evil* daughter.

<sup>6</sup> Dolmens. Oblisks. Steles. *The phallus, as an erection.* Cf. GEN 21. 33.; 32. 50.

<sup>7</sup> GEN 6:5.6.

<sup>8</sup> See REV 6. 2. - 8.

<sup>9</sup> Cf. GEN 4. 8. & the *fragrant* Caves of MOON CITY, A'OH where-in *homo sapiens sapiens* Sleweth Neanderthals (inventing fire, slavery & torture, weapons – such as 'the jaw-bone of a jackass', used by Sh'im-sh'on the giant-killer). Cf. JOSH 5.13. – 6. 27.

Then the kings of ‘the World’,<sup>1</sup> the princes, the generals, the rich, the mighty, & every *slave* & every *free man* hid in caves & among the rocks of the mountains<sup>2</sup> & the sacred groves *on high*.

Witches sat in temples & in chambers on strange-looking seats, alters with four-horned corners<sup>3</sup> before various kinds of MIRRORS – communicating with each other, telepathically … actually *seeing* & *seen*. (Reported by *eunuch* priests<sup>4</sup> to *the hundreds* Men of Re-known with Pedigree & engraved upon the stone walls in secret caverns.)<sup>5</sup>

*DERKOTO ended her life a frightful old crone in ‘A CITY BY THE SEA’;*<sup>6</sup> proclaiming,

I must die for *My people*.<sup>7</sup>

& in the presence of the assembled multitude, sacrificing with all kinds of abominations – herself threw into ‘the sea’ & her lower extremities transformed into a FISH – seeking concealment under<sup>8</sup> the inundation of ‘the TIDE’ & manifesting herself to ‘the Eyes of Men’ - UNDER THE MOON.

*The facsimiles of those Furious – SORCRESSES on ‘the High Mount’ (who perished in the Deluge). HOLY MARTRIARCHS<sup>9</sup> suffering & struggling unremittingly & surrounded by SECRETS & A PAINFUL<sup>10</sup> WAY OF SUBSERVIANCE TO SALVATION.<sup>1</sup>*

<sup>1</sup> Cf. REV 19.16.

<sup>2</sup> REV 6. 15.

<sup>3</sup> Ritually used to *tie* &, later, to chain ‘the willing victims of sacrifice’: *willing* because of the hypnotic rhythm of ‘tribal drums’ & the excited sexual energy, intensified by *wanton desire*, or ‘BLOOD-LUST’ …

<sup>4</sup> Priests who practiced the ritual of the *Mystic Sect of Circumcision & Castration*, *mimicking* ‘the bleeding of the female sexual organ’ which Neolithic people began to associate with the sexual act, & *men*, who were no longer *forever children* began to create *men*, children & slaves to rule – regarding *themselves* as superior, ennobled, & looking down with contempt on others, especially those whose customs isolated them, preventing them from mingling with foreign people – regarding *others* as abhorrent, unclean.

<sup>5</sup> Two Paleolithic cities, Mu & Atlantis, are both *reportedly* underwater, hidden in DEEP CAVES. The NETHERREALM, like SHEOL, beneath ‘the Firmament’ is ‘the double-cave’, GEN 23. 17. Cf. ‘the rebirth’ rituals of the dolmen of STONEHENGE, *mimicking birth & death*; or, … humanity crawled out of holes in the (Mother) Earth & founded ‘civilizations’.

<sup>6</sup> IO-SH-Q’EL-ON – center of *false worship* of DERKATO as *the goddess MA’AT-RA Q’HA-TI’S*I. Traditionally, it was the birthplace of Herod the Great & the residence of his sister Salome. *Today it is a desolate waste.*

Cf. *Mu. Atlantis. Tir na n’Og. Avalon. The Grey Haven.*

<sup>7</sup> JOHN 12. 28.

<sup>8</sup> Cf. *Mu & Atlantis.*, both ‘Sunken Civilizations’.

<sup>9</sup> The Great-Mother & the Mother (of the ONE & the Child-Virgin – the TWINS). Cf. the evolution of ‘the family’ as represented in such sculpture & painting, such as ‘the Strange Hathor suckling the Divine Child’, or ‘the Madonna & the Divine Child’, & just as much so of ‘the Pieta’ (of Michael Angelo); or …\*

<sup>10</sup> The First of the Four Sublime ARYAN TRUTHS – the ‘Eight-fold Path’ of Kh’ar-ma manifesting destiny of ‘ORIGINAL Birth SIN’ (GEN 3. 16.) … pain ended only by NIRVANA, (CF. REV 20.14.): the WAY, or T’AO, of ‘the enlightened one’. The *Essenes*’ interest in T’AO, or ‘the FORCE,’ shared knowledge of MA’AT with the

## 4

Propheta dicitur hodie, olim vocabatur videns.

Whom was once called a Seer is a Prophet.

M. Nostra Damus, *Preface, 11.*

QUEEN SEMI-RAMIS<sup>2</sup> – lhp – was ‘a goddess’ of unrivaled celebrity & worshipped as the *DIVINE DOVE*. & the *SUPREME DOVE* fought a *battle*<sup>3</sup> on the banks of ‘*the river*’ with the king,<sup>4</sup> by whom she was finally overpowered<sup>5</sup> & crucified.<sup>6</sup> & made a *MYSTERY – most spoken of throughout ‘the world’*, *the VIRGIN & HE who was born of HER*, *yet done in secret by GOD & kept from ‘the prince of this life’ by HER infatuated adorers, the Sect of the THORNS OF THE ROSE.*<sup>7</sup>

• • •

Come! O Mu'u.

*The Mu'u Dancers*<sup>8</sup>

SECT OF THE SABAEEAN MAGI – sharing *one-ness* ... all found in *the antiquated wisdom of the Zadok of the SECT of the Salem Cult.* (Cf. LUKE 1. 79.; JOHN 14. 6.)

<sup>1</sup> Cf. The Capitalistic Hedonism which *hast perverted* the Way of ‘the World’, causing *the jihad*, or HOLY WAR: & the TRUE BELIEVERS: *those in SUBSERVIANCE TO SIN*, & the communist opinion that ‘Religion is the opiate of the People’ – *the People* being mean & ignorant, ‘en masse’ better off not knowing the truth about *reality* ( ... im Anfang war die Tat).

<sup>2</sup> SAMMURAMAT, libeled by Herodotus as ‘the most beautiful, most cruel, most powerful & most lustful of Oriental queens.’

<sup>3</sup> [The harlot] *made herself naked & welcomed Enkidu's eagerness; she incited the savage to ... & taught him the woman's art.* For six days & seven nights they lay *together* - & Enkidu was grown weak.

... the harlot described to him ‘the wonders of civilization’ & *led him like a mother* away from the steppes & down to the plains. [Gilgamesh Epic]

<sup>4</sup> The SACRED IBIS.

<sup>5</sup> Cf. Apophis coupling with the SEVEN HEAVENS; or IAMAN & *THE BILLIANT ONE*.

<sup>6</sup> Suspended between *HEAVEN & EARTH* ... a Firmament in the midst.

<sup>7</sup> Cf. *the Copies of the Theban Recension of the Chapters of Coming Forth by Day* made for the wives & daughters of the high-priests of Ammon-Ra (in the XIXth, XXth, & XXIst Dynasties).

<sup>8</sup> Cf. FF Song, 7. 2b.: ... a MAHANAMI DANCER.

Also, cf. ‘the Song of Miriam.’

## “BLESSED IS ‘THE ONE’”

Men rise on stepping stones of their dead selves to higher things.<sup>1</sup>  
Tennyson

The longest homogeneous epoch of rudimentary man,<sup>2</sup>  
the Paleolithic *Old Stone Age*<sup>3</sup> of savagery was over;<sup>4</sup>  
the last ice<sup>5</sup> was forgotten by ‘the generations’ & ‘the tribes’,  
clan-by-clan, gathered together where the land was fertile:<sup>6</sup>  
& agriculture *had* begun in ‘the highlands of the hills’ – the steppes.  
The plains – where *commingling* water collected was a wasteland,<sup>7</sup>  
marshy & not easy to cultivate. *Long before the Deluge*,  
ploughmen tilled the *irrigated* earth & planted gardens to harvest:  
the ancestors of wheat & barley, wild emmers  
& produce of every kind: vine & twig, fruit & vegetable:  
ten thousand years ago. Neanderthaloid husbandmen *cultivating* a settlement  
at the lowest place upon ‘the planet’ ... A’oh, the City of the *Fragrant Moon*<sup>8</sup>  
which was cohabitated with Neolithic barbarians, *homo sapiens sapiens*,

<sup>1</sup> Cf. GEN 11. 1. - 9.

<sup>2</sup> Sub-speciation separated *H. s. neanderthalensis* from *H. s. sapiens*. Human speech was fully established.

<sup>3</sup> Stone implements fashioned by chipping – not grinding & polishing – (hand-axes & ovates).

<sup>4</sup> Shifting from cyclical to linear time, we see *that* at least 100,000 years or so have been highly eventful in human development.

<sup>5</sup> Interactions among the atmosphere – *most sensitive to harmonic fluctuation of solar radiation* – cryosphere & ocean are particularly significant sources of additional variation, amplification, & even dampening: active mountain building – *earthquake & volcanism* – expansion & contraction of glaciers, lakes, & snow-lines, transgressions & regressions of the oceans: changes in regional & subregional distributions & densities of prey & vegetation: *H. s. sapiens* expanded into a higher northern - Pit-grave *Kurgen* culture (3600 – 2200 BCE) - latitude than earlier hominid had been, elaborating technology for coping with a new range of climates ...

[Ice-core data show fluctuations in atmospheric concentrations of CO<sub>2</sub> & methane, indicating global vegetation.]

Domestic fires created unique micro-climates: cave use & (sewn) clothing opened new micro-habitats.

*... the era of human modification of the natural world was initiated with the invention of fire.*

<sup>6</sup> Vegetation both responds to climatic change & contributes to *specialization & extinctions*, especially among the FAUNA.

<sup>7</sup> Sura XI. 36-(42-46)-48. None of the People will believe except those who have believed Already! So grieve no longer over their (evil) deeds.

Water poured forth from the skies & the Fountains of the springs of the earth bubbled over, or gushed forth – the oven of God’s Wrath – boiling over [saturating the great Ararat Plateau, giving great force to the springs & fountains in the valley below ...]

<sup>8</sup> A prehistoric city of caves & buildings of brick & wood where-at was ancient ritual *human sacrifice* was practiced, & cannibal orgies; civilized barbarians worshipping fire & blood before wooden & stone pillars, *eidolons* carved in the image of *the fertile goddess* over which was hung ‘the Skin’ of *the sacrifice* ... as in *the wooden eidolon of Pallas Athena*, upon which was draped the flayed hide of *the Golden Fleece*.

who worshipped fire<sup>1</sup> & hunted wild animals for sport & game;  
 herders tending livestock, sheep & goats, domesticated to provide  
*meat & milk & wool – all<sup>2</sup>*  
 detestible to PT'AH-RE'AH – lhp –

(*While they were in the field ‘the Sons of God’ were slain.<sup>3</sup>*)

... nomads who roamed the earth, wandering in sorrow<sup>4</sup>  
 out of MASTER'S PRESENCE to the East of ‘the Abode  
 of the Righteous Ones’ – knowing the *Secret* of TABLET WRITING  
 from before the *Deluge!* with Understanding perfected:  
 with Knowing. & Wise. Banned from the soil that received<sup>5</sup>  
*their brother's blood.*<sup>6</sup> They took their sisters, ‘the Daughters of Men,’  
 & evacuated a resting place to lay ‘the foundation’ of the first *Cities of Men.*<sup>7</sup>

& Tent Dwellers built<sup>8</sup> houses – which they loved *to live in:*  
 for LORDSHIP over the CITY OF KA'IN stood TWIN TOWERS  
 dedicated to the Father.<sup>9</sup> Four generations  
 espoused their sisters & murdered their parents  
 taking over, usurping rulership, as well as settling *in new places.*  
 Cities were fortified . Principalities & Powers declared:  
 the land *could be & was ‘owned & mortgaged, sold & purchased’.*<sup>10</sup>

Following ‘the INVENTION OF FIRE’ came Slavery.  
 Bricks were made<sup>11</sup> & kiln to bake  
 graven images to worship & tablets with writing,  
 & cones of black bread. & sacred places were made. Pyres built  
 & alters stained red with the blood & wine of ritual human sacrifice:  
 the Virgin was drugged & wanton, for the phallus,  
 & willfully submitting to her own rape & torturous demise,  
 & all the community was gathered together ... for the cannibalistic orgy,  
*in that despicable age of cruelty.*

<sup>1</sup> Cf. EXOD 3. 2. – 5.; DEUT 33. 16. *Also see, GEN 3. 24.; 4. 3. – 4.; 4. 22., &c...*

<sup>2</sup> - terms associated with ‘a secondary products revolution’ when domesticated animals began to be used not only for meat, but also for transportation, clothing, dairy products & the like.

<sup>3</sup> GEN 4. 8d. Cf. JOB 1. 13. – *see below.*

*In the Legend of the Wandering Jew, a jew laughs at Christ OUR LORD  
& sechwise doest curse himself ... to wander the world forever – a disembodied & parasitic ‘ziet giest’ – until the Second Coming.*

<sup>4</sup> JOB 1. 7.; 2. 2. Cf. JOB 1. 18., 19. – *see above.*

<sup>5</sup> GEN 4. 11. Cf. the Diety hurling ‘the Arch-Fiend’ from ‘the Empyrean’.

<sup>6</sup> Cf. GEN 12. 18.; 20. 9.; 24.; 26. 7. – 10.; &c...

*Also cf. GEN 34. As well as SONG 8. 1. – 10.*

<sup>7</sup> See GEN 4. 16. Cf. GEN 23. 17.

<sup>8</sup> Tent Dwellers laid ‘the foundation’ of cities with flat stones, over which they erected their tents (& developed more permanent settlements).

<sup>9</sup> Cf. Khorus & Sutekh. Anubis & Bata, Viceroy of Kush. ISHMAEL & ISAAC. Esau & Iokhab. *Also cf. Inyotef*

<sup>10</sup> GEN 3. 23.; 4. 16.; 6. 11.

<sup>11</sup> GEN 1.27.; 2. 3. Cf. GEN 11. 3. – 4.

None of *the people* knew ‘the WORD’ & *they* are damned.  
*All of them* to “the DEVOURESS IN THE LAKE OF FIRE.” Even *the martyrs among them, being like them.* There was no innocence.

Such was the impure time of *Zadok of the priestly order of the Salem Cult of the ONE TRUE GOD: & THREE KINGS FROM THE EAST,*<sup>1</sup> WISE MEN who knew ‘the Way’ by their Faith.  
 & with machines & with men  
*they made ‘SLAVES’ move the Mountain holding back the Dead Sea of Salt:*  
*& the PLAIN OF THE FOUR CITIES was flooded*  
 “to the Greater Glory of the ONE TRUE GOD & the TRUE BELIEVER.”  
 (An achievement announcing FREE WILL & attesting to *the demonstration of a cup slowly filled*<sup>2</sup> & emptied at a draught.

It was the beginning of the Chalcolithic Age of *Soft Metal.*

The *first* to speak & utter ‘the Word’ was Zadok  
 & *he taught Chederloamer & Ay'ya-bh'um & Our Father, all learning ‘the WAY of the ONE TRUE GOD & the TRUE BELIEVER.*<sup>3</sup>

& the PROPHET – *S'al-a'mn.*  
*Blessed be the Holy Prophet of the One True GOD. – had a son ... whom knew Sar'ai & Rebaka.*

& it was from them that QUEEN – Ihp – QHA'SHUP-SHUT learned ‘*MA'AT*’.  
 Her Monuments were *utterly obliterated & her memory forgotten:* it was not permitted to speak *her name* by pharaoh – *her descendants* were not favored.

Io-se'ph, *a dreamer*, the youngest son amongst ‘the Brethren’, *his half-brothers*, & they ‘sold’ him for TWENTY PIECES OF SILVER<sup>4</sup> to *restless wanderers-in-the-desert roaming ‘the Wilderness’ in sorrow & living by ‘the Bow & the Arrow’;* descendants of Kh'a-pt'tu Re'ah *the Hy'ku-pt'ah*, the perfumed one from the House of *the Kh'a* of ‘the god’ Pt'ah, whose custom it was to wear ornaments, rings in their noses, & pendants, & PURPLE garments of costly silk from *SERES*<sup>1</sup>,

<sup>1</sup> Cf. *Job friends* ...

<sup>2</sup> PS 23. 5d.

<sup>3</sup> & each had a tree in his yard upon which expressed a face - the content or discontent of **the three friends.** Cf. the wooden Pallas-Athena of Ilium. .

<sup>4</sup> Cf. Judah, *the leatherworker* from Kerioth-hazron & ‘his son’ – ‘the Satan’.

See LUKE 4. 5. – 7. Cf. 1 JOHN 5. 19. See also 1 PETE 5. 8. “... your adversary ‘the satan’ walks around like a ‘roaring lion.’ Cf. lion-killers like Constantine the Great, & hero's like Richard couer-de-leon ... (& the prophet Daniel).

fine linen, bright & clean & shining,<sup>2</sup>  
 & scarlet cloth with sashes of gold around their chests  
 & belts of gold about their waists,<sup>3</sup> & chains on their camel's necks.  
 & these descendants of 'the Concubine' intensely hated Our Father  
 for his having sent them, the 'Sons of the Prophet' - S'al-a'mn.

Blessed be the Holy Prophets of the One True GOD – away:  
 & the ancestors of the Prophet of the One True GOD - S'al-a'mn.  
 Blessed be the Holy Prophet of the One True GOD – took  
 possession of 'the Pasturelands of MASTER'.

The Dreamer who came 'bound' to the TWO LADIES *in slavery*, living  
 in the lifetime of Queen – lhp – M'UT EM'WE-YA, the Nubian goddess,  
 a non-royal secondary wife to PT'AH-RE'AH – lhp -  
 was given 'the SIGNET RING OF VIZIER' & elevated to authority  
 next to PT'AH-RE'AH – lhp -  
 & he married AN'NE-SE'TH the Cup-bearer,  
 royal daughter of the baker (of red brick & black bread) Queen HAT'SHUP-SUT<sup>4</sup> - whom the sun gave:  
*the High-Priest of ON, GOLDEN CITY OF MA'AT*  
 where monotheism was perverted & people worshipped 'the solar disc'.

PT'AH-RE'AH – LHP - though, lost faith<sup>5</sup> in the ONE TRUE GOD:  
 ME'RE-YT RE, the Royal Daughter, died,<sup>6</sup> young  
 & 'in CHILD-BIRTH'<sup>7</sup> laboring to deliver her firstborn.

'The Dead Prince' left the TWO LADIES & went<sup>8</sup>  
 up to 'the MOUNTAIN OF MOURNING in 'the Wilderness'  
*where he forgot his father's name*  
 & was no longer called TH'UTH.

The great Royal Wife *conspired* with 'the Hierophant' too – to depose  
 the CROOK & FLAIL  
 & the WHITE CROWN & The BLUE CROWN  
 upon the other firstborn son – the homosexual, S'EM-AN'KHA 'RE.

There was another son – the boy king! Called **TH'UTH 'Ankh-a ~**

• • •

<sup>1</sup> Identified as 'the Chinese'. See REV 18. 12b.

<sup>2</sup> Cf. the luxury of Divus Nimeusis called Liberalis, "UNDE MALUM".

<sup>3</sup> DAN 10. 5. REV 15. 6. Cf. the Bride – REV 19. 8.

<sup>4</sup> AN'NE-SE'TH the cup-bearer, called MEYRT-RA (cf. Tamar), daughter of Queen HUTSHUPSHUT - lhp - the Baker (of red 'ochre' bricks & black bread – for the slaves): Queen of the Bees ...

There was a First Dynasty queen of Egypt, **MERYET-NIT** ... fifteen hundred years later came Queen HUTSHUPSUT, a widow (& her orphan daughter) wearing the symbolic Royal Beard.

<sup>5</sup> 1 COR 13. 13.

<sup>6</sup> Cf. EXOD 2. 12.

<sup>7</sup> ... she was too young. Cf. EXOD 2. 19., 20.

<sup>8</sup> Cf. EXOD 2. 15b.

Se'th-os I usurped the *collapsing XVIIIth Dynasty* & established his own son, *a builder of cities* never knowing - '*the Dead Prince*' who was *living in exile* - & the old pharaoh was a byword forgotten. But! '*the ONE resurrected*<sup>1</sup> none-the-less, & said:

### LET MY PEOPLE GO.

I AM RETURNED<sup>2</sup> - & will dwell in the midst – a City of MA'AT.<sup>3</sup>

*He spoke* for the mixed-blood HABIRU<sup>4</sup> & for *the Hamites*, too, who were a part of the half-tribe<sup>5</sup> Ma'na-sa'ah, which is why they call it a half-tribe – because it was a mixed tribe of *the Hamites* & HABIRU.

WHO-WALKED-IN-THE-'SHADOW OF PROTECTION' FROM FEAR OF DEATH, five daughters, legal precedent set & were granted – tribal possession rights of birth ... *an inheritance to brother-less orphans* & their mother, Nefrunefruaten Neternefertiti, *an alien freed* from the 'HOUSE OF SLAVES' & from the 'IRON FURNACE': & their father, the BELOVED SON, although professing monotheism, worshipped 'a Golden Calf'<sup>6</sup> fattened on 'the Unfaithfulness' of *the Citizens of ON*: a little mule without bridle & halter, *gone wild* - an ass,<sup>7</sup> the chain around its neck removed, & let go to feed itself & get rid of its craziness, saying,

Only a man kills, crucifies, & despoils another man!

a Wild Beast following<sup>8</sup> behind the TWELVE TRIBES

<sup>1</sup> [Freud, *Mosis*, p. 42.] In 1922 Ernst Sellin found in the book of the Prophet Hosea unmistakable traces of a tradition to the effect that the founder of their religion, MOSI, met a violent end in a rebellion of his stubborn & refractory people: *callous murderers who believed 'the Messiah' would return from the realm of the dead - & lead his contrite people into the LAND of ETERNAL BLISS*. Cf. DEUT 34. 5., 6. & JOSH 1. 2.

Also cf. The Phrygian cult of Cybele & her son Attis; or the Egyptian cult of Osiris & his mother Isis ... Mithraism & Christianity.

<sup>2</sup> Cf. REV 22. 20b.

<sup>3</sup> ZECH 8. 3. Cf. ISA 1. 21., 26.

<sup>4</sup> An impure bloodline preserving the chosen people by royal, or divine marriage, as opposed to the pure bloodlines preserved in the brother-sister relation – a memory of the time before when people went naked & were cold. In this instance, the Habiru are meant to designate 'the Sh'emites', who intermarried into all the divine-bloodlines arising out of the CAVES of DH'ON in Paradisical Dilmun – the red people of the FIRE MAIDEN – DERKOTO OF NO'DH BETWEEN THE FOUR RIVERS. - & DERKOTO THE DH'UT - lhp –

<sup>5</sup> Sons by his Syrian concubine! 1 CHRO 7. 14.

<sup>6</sup> NUM 14. 9.; DEUT 9. 24.; JUDG 11. 35.; 1 KING 12. 28.: cf. NUM 16. 4. Unlike Lamash, a winged man-headed bull, usu. represented with 'the winged sun-disk,' or Molech, who was a fire-god. See, EXOD 32.

<sup>7</sup> Cf. the Nativity, the Ox & Ass as being the Chosen People & the Gentiles.

<sup>8</sup> A 'Pillar of Cloud' by day & a "Pillar of Fire" by night caused by a great host moving before the main body of people ... 'the charioteers warriors' going before the old & the young & the sickly weak: the 'Pillar of Cloud' being the dust raised by the wheels of the Mi'ri-am'mu charioteers ... the greatest part of

through the marshy SEA OF REEDS – bestial in *Spirit*, like ‘the Monster REEM’.<sup>1</sup>

The Country is Wide.  
The Animal is small.  
It cannot do any harm.

*Great Rhamosis II, AVENGER OF BLOOD* pursued  
in ‘metal war-chariots’<sup>2</sup> weighted with armor & with weapons of war -  
from *the fury*, youth & innocence not saving, the *mixed-multitude* fatigued,  
& in *the cruelty* that *those they could not wound alive, they wounded dead*:  
*all were ground up in the mud & the ground was trod down wet with blood*,  
*so that the wheels of the weighty war-chariots sank & stuck fast & spokes were broken*:  
*not satiated with tearing them with steel*,  
*they lacerated them with their hands & teeth*:  
*warriors & men, women & children too, & the sick, & the old - all*.  
& so that, in *the vendetta*, they might satisfy all senses, having  
first heard their cries, seen their wounds, touched their torn flesh,  
still wanting to savour the taste – so that  
when all the outside parts of their senses were satiated with it,  
those of the inside they satiated too.

The ferocity of such spectacle left those witnesses<sup>3</sup> satisfied  
& stupefied at the same time.

A *mixed-multitude* of people<sup>1</sup> with their possessions & their livestock,

Rhamosi the Great’s combined force & might: at night, their many scattered fires *would’ve* appeared to be a’ Pillar of Fire’ stretched out across ‘the *darkened* horizon’. When, in Exodus 14:19, the ‘Pillar of Cloud’ moved between ‘the Exiles’ & pharaoh – it was *by chariot* not by magic! Pharoah’s army had focused on the heavily-laden mixed hoarde, *the Wild Beast*, or *Ass* which followed along behind ‘the Exiles’: a lawless collection of peoples who had no relationship to ‘the Exiles’, & excluded by *the host*; those who could not remain in the Two Lands following *the coup*, amending themselves to ‘the Exodus’ & carrying away with them heavy trophies from the *atrophied* tyrant, which weighed down their wagons - *the wheels stuck into the earth made muddy* behind ‘the Exiles’ & Rhamosi the Great had *his victory*. & ‘the Dead Prince’ ... who was dead, *for Pharoah had said*,

Let it be so!

& it was so!

<sup>1</sup> Certain ‘wandering spirits’ also entered ‘the Ark’, & were saved. A couple of monsters too large for any cabin, never-the-less survived: the REEM, which swam behind resting its nose on the poop; & the Gibborimite king, Og of Ba-sh’an, son of Hu’ya by ‘the woman’ who since married Kh’am, & who begged No’ah to keep Og’s head above water by letting him cling to a rope - surviving ‘the Deluge’ In gratitude, Og swore that he would be a slave to No’ah; but, though No’ah compassionately fed him through a small port-hole, Og afterwards resumed his evil ways. So this accounts for ‘giants’ in the time of King David, the Good Shepherd. & ‘the Monster’ REEM pursued the raft, even as Rh’am-os’is-es the Great pursued the inhabitants of the evacuated Golden City of GOD, whom followed behind ‘the mixed multitude’ led by the freed slave, ‘the Dead Prince’ Dt’hu-th’mnos’is, called Sh’ur-ru Kh’an, ‘the Legitimate Heir’. This same ‘Archetypical Sequence’ occurs two thousand years later between Im’ma-nu’el, called Jesus ‘the Christ; but, also called ben Mi’ri-am & ben Pantera by those whom advocated James ben Joseph the brother of Jesus to be ‘the legitimate heir’. Cf. ‘the Laocoön’; the father’s concerns are divided between ‘the twins’ – one in graven danger, in Apophis’ coils, unable to cry out to Laocoön who cannot free himself to rescue ... & the prodigal, whom mightest easily free himself of the mortal toil, but whines for the attention as well: this, too, is reflective of the antagonist ‘Liberalis’. Cf. in the instance of the two sons, the characters of King David or the idolater Bacchus, (both sculpted by Michael Angelo Buonarrotti).

<sup>2</sup> Cf. NUM 35. 27.

<sup>3</sup> The women, children, old, sickly, & others chosen to watch, guard, & protect the *mixed-multitude* of the Twelve Tribes ... including ‘the five daughters’ whose inheritance rights of birth *alone* were not enough to allow them in the *mixed-multitude*, but by marriage they were allowed.

flocks & herds, going to ‘the Land Between of Promise’ –  
following *a freed slave* into the WILDERNESS OF WANDERING,  
*a bastard*<sup>2</sup> who claimed to know *the way*.

• • •

In those days there were thousands of thousands of people, but  
now there are thousands of thousands of thousands of thousands.

A Day Will Come when there shall be a GENERATION ‘living  
in the world’ - of as many people as ever lived before, *en masse*.

Some will live beneath the Reclaimed Oceans  
& others on ‘the Moon’<sup>3</sup> & there-in  
Simulated Environments for Living in space  
& floating betwixt ‘the Moon’ & ‘the Earth’.<sup>4</sup>  
This will be after the time of the Genetically Modified CLONES,  
originally introduced into the *World* by *the technocracy*  
to perform Impossible Tasks: mining sub-terrain abyss'  
& constructing cities beneath ‘polar seas’,  
for harvesting *plankton* & *krill*,  
& on the *Dark Side of the Moon*,  
where for six months of the year ‘the MUTANTS’ who’ve evolved  
after the APOCOLYPSIS - SECOND COMING:  
& ancient mysteries *now unknown* will be revealed then & known.  
Prehistoric cave societies *now unknown* are written of in Holy Scripture,  
the Secrets - MA’At – of SUNKEN CIVILIZATIONS realized  
& emerging out of the RUINS OF SUNKEN CITIES<sup>5</sup>  
*to walk upon the DEVASTED WASTE*<sup>6</sup> that was once fruitful  
& yeilding. Still others, then out into *the Unknown* will go,  
beyond outer space searching *the N’Evermind* for an unworldly origin,  
a connection to something greater than *mortality* –  
as it was said, it was done & as it was done - it was written:  
which will be shown: ‘the WAY HOME’<sup>7</sup>  
& prodigally, we shall present ourselves to INESS  
carrying *Our Evolved Seed*<sup>8</sup> Away,  
the MUTANT MESIAH, Saying,

YES, I AM COMING QUICKLY.<sup>1</sup>

<sup>1</sup> Cf. GEN 11. 8., 9.

<sup>2</sup> The Dead Prince was forgotten ... his monuments effaced, his name unspoken. He knew not his father, nor did his father know him. Cf. the controversy of ‘the Holy Spirit’ as being the father of Our Sovereign Lord, as opposed to the reality of his *adoptive* father, Ioseph being *an evolved man who did not ostracize the Virgin Miriam (who had been raped by the Roman legionnaire Pindiri before the consummation of their Holy Matrimony)* – as was custom, a lesser, or inferior man, would have refused Miriam & she would have had to wander out of the community into the Wilderness, abandoned to Fate! Even her parents would have had to refuse her, & her relatives, so strict was ‘the old LAW’ – but, Ioseph was learned in ‘the Way’, ushering humanity into a new awakened, not awakening, state, or quality of existence.

<sup>3</sup> The MOON is PROMISED to every TRUE BELIEVER ... providing ‘she’ is not despoiled!

<sup>4</sup> Cf. MATT 6. 10. As THY WILL IS in HEAVEN, so let it be said & so let it be done here-on the FIRMAMENT. As well, see, GEN 3. 19d. GEN 2. 7. & GEN 1. 11., 12.

Also, *ashes to ashes &c...* - for ever & ever anon. Amen!

Come MASTER.

<sup>5</sup> Mu. Atlantis. Tir na n’Og, *the mystic Land of Youth*. The Grey Haven...Avalon. Cf. BUTO (*in the rich land of the Delta*) & The Isle of the Blessed – a long-ago island in the Persian Gulf, washed over by the alluvial deposits of the Tigris-Euphrates Rivers ...

<sup>6</sup> Cf. BRAGRSÅNG, “Brymir Hargaut, the loathe bastard, tread dread Jotunnheimr esurient ... wrapping about him the cloak of the frozen winds coldly blowing.

<sup>7</sup> Little Bo-Peep ...

<sup>8</sup> Or, *homo spatius spiritualis*

This ONE will bring US comfort.  
*a penitent*

Till *HE* shall come again full  
 twice as fair to rule over his people.  
 MORGANNA LA FAY

## *the spirit of God* <sup>2</sup>

It is not by strength that One prevails:  
 when *the legitimate king*, Sh'ur-ru Kh'an, stretched out *His Staff* toward *the Sky*,<sup>3</sup>  
 MASTER sent thunder & hail, & lightning flashed down to the ground.

MASTER *thundered* from Heaven,  
 the Voice of the MOST HIGH resounded,<sup>4</sup>  
*amid hailstones & bolts of lightning* -  
 those who oppose MASTER will be shattered.<sup>5</sup>  
 HE Will Thunder against *them* from Heaven;  
 MASTER Will Judge 'the ends of the Earth.'  
 HE Will Give *Strength* to HIS KING, & exalt  
*the Horn*<sup>6</sup> of Salvation<sup>7</sup> for *Us*.<sup>8</sup>  
 In Majesty HE IS like a firstborn bull;  
*HIS HORNS* are the *horns* of a wild ox.  
 With *them* HE WILL Gore *the nations*,

<sup>1</sup> Cf. the *Scourge of GOD*, saying, It is not enough that I win, but *everyone else must lose*. (Or, it is not enough that I am happy, but *you must be sad, or mad, or feeling bad ...* Sadists invented masochism.)

<sup>2</sup> 'The *SPIRIT OF GOD*' – air, or breath, as in 'the Word', *moving on the face of 'the Deep'*, but, brooding, or hovering ... suggestive of *a bird*. Primæval. Cf. GEN 1.2. Also, *the primæval monster*.

I shudder at the idea of the ancient Egyptians.  
 It was in these pyramids *that* was conceived '*the Idea of JAHVE*.'

Terrible mixture of cunning & awful.

Hermann Melville, *journal entry*,  
*(after visiting the pyramids.)*

<sup>3</sup> Gf. *GEB*, *the black mountain*, the earth laying upon his back, erect *phallus* in hand ... & *NUT, the Seven Heavens*, spread out open above him ... masturbating.

<sup>4</sup> 2 SAM 22. 14; PS 18. 13.

<sup>5</sup> 1 SAM 2. 10.

<sup>6</sup> Phallic reference to 'the omni-potent *erection!*' - cf. the *Twin Towers*. NOTE: *primal* man was a beast more monstrous than even lions [*Or even lionesses* : cf. *the Lady of the Leopards*.] – Hercules, Samson, Gilgamesh ... all were lion killers, & homosexuals & misogynists. Ancient men subjugated women: free-born females created ancient mystery cults (*evolving into Christianity*), observing nature, inventing horticulture & domesticating beasts, while 'the Society of the *Sorecerer*', or *the men*, were away from the fortified caves on hunting expeditions ... all this being the cause of warfare & slavery, & contributing to the denigration of the *Mother* & the *Virgin* in prehistoric society, the women, some pregnant, others tending the sick & the elderly, nurses, such as, Mi'ri-am, eldest sister of A'ar-on & M'os-is, or even Th'u-ya, *Mistress of 'the Robe* (of embalming), mother of *the Nubian Goddess* - & the Society of the *Nurses*, the Chantresses (of Songs of Praise & Thanksgiving) in Celebration of Life & Health & Prosperity.

<sup>7</sup> Refer to *cornacopia*.

<sup>8</sup> 1 SAM 2. 1.; LUKE 1. 69a.

Even *those* at ‘the ends of the earth’.<sup>1</sup>

*They will summon many people to the Mountain  
& there offer sacrifices of Righteousness & TRUST IN MASTER<sup>2</sup>;  
they will FEAST on the abundance of the Seas<sup>3</sup>  
& on the TREASURES hidden within the Sand.  
Many people will come & say, “Come, let us go  
up to the MOUNTAIN OF MASTER, to the HOUSE OF THE ONE.”*

*They made ME JEALOUS by What Is NO GOD  
& angered ME with their worthless idols.*

*I WILL MAKE them envious by those who are not a people; \*  
I WILL MAKE them angry by a nation that has no understanding.<sup>4</sup>  
Did they stumble so as to fall beyond recovery? No! Not at all!  
Rather, because of their transgression, SALVATION has Come to the Uncircumcised *of Heart*  
- in the Hope that I May Arose MY OWN PEOPLE to envy:  
to make envious & Save some of *them*.<sup>5</sup>*

*I REVEAL MYSELF to those who did not ask for ME.  
I WAS FOUND by those who did not seek ME.<sup>6</sup>  
to a nation that did not call MY NAME.*

I SAID, “HERE AM I. HERE AM I.”<sup>7</sup>

Have all the workers of iniquity no knowledge?  
Shall they not rue it, all these rascals, devouring my people with their extortion?  
For none would learn *that*, - all were working for Sin,  
who ate up MY PEOPLE as like they eat bread, & called not for the Lord.

Hear this, O ye that swallow up & devour the needy from off the earth,  
even to make the poor of the land to fail *among men*.<sup>8</sup>  
Who also eat the flesh of my people, & flay their skin from off them;  
& chop them in pieces, as for the pot, & as flesh within the cauldron.<sup>9</sup>  
Your slain whom ye have laid in the midst of it, they are the flesh,  
& this city is the cauldron: but I Will bring you forth  
out of the midst of it.<sup>10</sup> & Will Deliver you into the hands of strangers,

<sup>1</sup> See PS 19. 4. Cf. ROM 10. 18.

<sup>2</sup> PS 4. 5.; 31. 6b.

<sup>3</sup> Worship of ‘the Wild Cow’ was superceded by worship of the *lates*-fish in the Nile Delta, long before the reign of *any scorpion king*. Cf. Atargatis – Derkoto, or Dagon/Oannes.

<sup>4</sup> DEUT 32. 21.; ROM 10. 19. Cf. NUM 25. 11.

See, *The Strangest Dream*, line 15.

<sup>5</sup> ROM 11. 11., 14.

<sup>6</sup> ISA 10. 20.

<sup>7</sup> PS 14. 4. Cf. JER 10. 25.; ROM. 2. 8., 9.

<sup>8</sup> PROV 30. 14b.; AMOS 8. 4.

<sup>9</sup> MIC 3. 3.

<sup>10</sup> EZEK 11. 7.

& Will Execute judgments in the midst of thee<sup>1</sup> in the sight of nations.  
 Therefore, thus saith the Lord GOD, Behold, I, even I, *Am Against thee.*<sup>2</sup>  
 & I Will scatter thee among the heathen, & disperse thee in the countries,  
 & Will consume the filthiness out of thee.  
 Thus Will I make thy lewdness to cease from thee, & thy whoredom  
 brought from *the Two Ladies* ...  
 so that ye shall not lift up thine eyes unto them, nor remember *the Two Lands* any more.<sup>3</sup>  
 & Utter ‘a parable’ unto the rebellious house, & say unto them,  
 Behold, the king is come & hath taken thereof ...

Thus saith the Lord GOD; Set on a pot, set it on, & also pour water into it.<sup>4</sup>

Know ye not what these *things* mean?

Then say thou, Thus saith the Lord GOD, The city sheddeth blood  
 in the midst of it, that her time may come,  
 & maketh idols against herself to defile herself.<sup>5</sup>

Wherefore thus saith the Lord GOD; Woe to the bloody city,  
 to the pot whose scum is therein, & whose scum is not gone out of it!  
 bring it out piece by piece; let no lot fall upon it.

Therefore thus saith the Lord GOD; Woe to the bloody city!  
 I Will even make the pile for the fire great.<sup>6</sup>

& thou shalt speak MY WORDS unto them,  
 Thus saith the Lord GOD; He that heareth, let him hear;  
 & he that forbeareth, let him forbear:  
 whether they will hear, or whether they will forbear, (for they are rebellion,<sup>7</sup>)  
 & when this cometh to pass, (lo, *IT Will come*), then,  
 yet shall they know *that* there has been a *faithful* prophet *established* among them.<sup>8</sup>

Yet if thou warn the wicked, & he not turn from his wickedness,  
 nor from his wicked way, he shall die in his iniquity;  
 but thou hast delivered thy soul.

Then shall ye do unto him, as he had thought to have done unto his brother:  
 the hands of the witnesses shall be first upon him to put him to death, Act 7.58  
 & afterwards the hands of all the people,  
 so shalt thou put the evil away from among you.<sup>1</sup>

<sup>1</sup> EZEK 11. 9.

<sup>2</sup> EZEK 5. 8.

<sup>3</sup> EZEK 22. 15.; 23. 27., 48.

<sup>4</sup> EZEK 17. 12.; 24. 3.

<sup>5</sup> EZEK 22. 3.

<sup>6</sup> EZEK 24. 6., 9.

<sup>7</sup> EZEK 2. 7.

<sup>8</sup> EZEK 2. 5.; 33. 33. *Also, cf. 1 SAM 3. 20.*

& all those which remain shall hear, & fear,  
 & shall henceforth presumptuously commit no more any such wickedness  
 as this is among you.<sup>2</sup>

& THE WORD of THE LORD came unto me the second time, saying, What seest thou?  
 & I said, I see a seething pot: & the face thereof is toward *the face of the north.*<sup>3</sup>

My Heart rejoices in MASTER;  
*the staff of My Loins is erect & strong, a mountain,*  
 in MASTER My Horn is lifted high.

*My Mouth Boasts* over mine enemies, for I delight in Your Deliverance.<sup>4</sup>  
 For YOU ARE their Glory & Strength,  
 I LOVE YOU, O MASTER, my strength & *my song.*<sup>5</sup>  
 I will *cut off*<sup>6</sup> the horns of all *the wicked*, but  
 the Horns of the Righteous will be lifted *up*<sup>7</sup> by *YOUR FAVOUR* -  
*YOU HAVE EXALTED* my horn like that of a wild ox,<sup>8</sup>  
 fine oils have been poured upon me.

HE Built HIS SANCTUARY like *the heights*, like *the earth* that HE ESTABLISHED  
 FOR EVER.<sup>9</sup> MASTER, who may dwell in YOUR SANCTUARY?  
 who may live on YOUR HOLY HILL?<sup>10</sup>

I HAVE INSTALLED MY KING<sup>11</sup>  
 on MY HOLY MOUNTAIN *OF YOUR INHERITANCE* -  
 the place, O MASTER, YOU MADE for YOUR DWELLING,  
 the place, O MASTER, *YOUR HANDS ESTABLISHED.*<sup>12</sup>

Sing praises to MASTER enthroned in *the GOLDEN CITY OF MA'Α*  
 proclaim among *the nations* what HE HAS DONE.<sup>13</sup>

MASTER will reign for ever & ever.<sup>14</sup>

A tamarisk tree.

<sup>1</sup> DEUT 17. 7.

<sup>2</sup> DEUT 13. 11.; 17. 13.; 19. 19., 20.

<sup>3</sup> JER 1. 13.

<sup>4</sup> 1 SAM 2. 1d.

<sup>5</sup> PS 18. 1. Cf. EXOD 15. 2a., ‘*The Song of Mi’ri-am’mu*’

<sup>6</sup> *Circumcision* – emasculation of captives ... of primal priest-kings in imitation of female mensuration. Also, a form of punishment: the *gonads* of the wicked Titan Chronos, thrown into *the sea* sprang up as *Aphrodite*; even as the goddess Minerva sprang forth *motherless* from *the eye* of the god.

<sup>7</sup> PS 75. 10.

<sup>8</sup> PS 89. 17.; 92. 10.

<sup>9</sup> PS 78. 69.

<sup>10</sup> PS 15. 1. Cf. EXOD 25. 8. Then have *them* make a sanctuary for ME & Iness Will Dwell among them.

<sup>11</sup> EXOD 15. 17. PS 2. 6.

<sup>12</sup> EXOD 15:17.

<sup>13</sup> PS 9. 11.; 18. 49.

<sup>14</sup> EXOD 15. 18. Cf. GEN 21. 33.

My Heart is steadfast, O MASTER; I Will Sing & make Music with all my soul.<sup>1</sup>  
 I will give thanks to MASTER because of HIS RIGHTEOUSNESS  
 & will sing praise to the HOLY NAME of MASTER *MOST HIGH*.<sup>2</sup>  
 Therefore I Will Praise YOU among the nations, O MASTER  
 I will sing Praises To YOUR HOLY NAME.

& I Will strengthen them in THE NAME of THE LORD; saith THE LORD,<sup>3</sup>  
 for all people will walk up & down every one in the name of his god;  
 & we will walk in THE NAME of THE LORD our GOD for ever & ever.<sup>4</sup>

Gen 14:19,20

*AL'LAH PROTECTS THE RIGHTEOUS*  
 BE'LI-AL OF THE BEAUTIFUL VOICE  
 a freed slave, first *mujad'n*.<sup>5</sup>

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<sup>1</sup> PS 108. 1.\*

<sup>2</sup> PS 7. 17.

<sup>3</sup> ZECH 10. 12.

<sup>4</sup> MIC 4. 5.

<sup>5</sup> A man who carried 'a bell', teaching True Believers 'to sing' ... "There is only One True GOD &c..."

## “*The Eighth*”

*Point not to produce pleasing sound,  
but loud noise to scare away harmful spirits.*

To the chief singer & musicians on the Neginoth.<sup>1</sup>

I IT AM One  
of the Four Living Creatures, the second,  
the ArchAngel, GAB’RI-EL,<sup>2</sup> a strong Son of GOD,  
that stand on the far right near in the Divine Presence of JEALOUS;  
& Am sent forth to speak unto thee & to show thee  
these glad tidings<sup>3</sup> in the interests of ‘the Virgin.’

Close ye Boke. Put out Candle. & Ring ye Belle.  
*Roman Catholic excommunication rites.*

Cf. ISA 58. 1. ... the prophet *call with the throat*.

<sup>1</sup> A stringed instrument.

<sup>2</sup> The head of the Zadokite Dynasty was called Mi’cha-el. See Rev. 6. 7.

<sup>3</sup> LUKE 1. 19.

## “THE SONS OF HAPPINESS”

How happy I am! the women will call me happy.  
The Wild Cow, GE 30. 13c.

- i -

The House of the Wandering Amorite, a shepherd by occupation,  
sixty-nine & *One*, & all  
the souls that came were threescore & ten, not counting *wives*  
& other servants: a mixed multitude & a confusion of tongues  
with slaves  
entered *Kemyt-tawy*, the swarthy, sun-burnt black land:  
an abomination, nomadic sand-dwellers, detestable breeders,  
with no Ancestral Claims, seeking pasturage for their livestock – flocks & herds,  
sheep & goats & asses. & small cattle. & horses. & camels.

& kings proceeded from *his loins*, illustrious & great  
& mighty men of valour & reknown;  
Princely Chieftains with pedigrees of Ancient Houses<sup>1</sup>,  
paternal heads of ancestral families, choice & famous tribes.  
Brave & valiant warriors apt to war & ready for battle  
& glorious in power to dash enemies in pieces;  
though ruthless in their archaic policy & reluctant  
to a course of violence, they bowed their necks to the yoke  
& reconciled a painful act of resignation,  
transferring all their treasure to a hope  
of a savior-king who was to rise & restore  
concord to the fallen national kingdom.

- ii -

The Blessed House of the Beni Io'sh-iri,  
descendants of a *second-born* son,  
*bore* of a *twice-given* maid-servant, Z'il-ph'a  
of the Kh'at-tu'su: whose name means  
'distilling & extracting the essence of wisdom in the realm of *the spirit*'.  
& receptive of *ma'at*, the righteous Most High, *ha-El' elym*,  
commanded – Negroes & Asiatic & Nubian – to leave 'the Two Ladies' –

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<sup>1</sup> Meaning, the *families* who were living in 'the caves' – like the Clan of 'the Hand'.

to leave the country of *the Mitzerim*,  
 the first seers, whom they dwelt with as strangers;  
 & to walk up to a good & spacious pastoral land,  
 a pleasant heritage which could not be sold or mortgaged,  
 & to proclaim & exalt intellectual & moral conscience  
 as the Mandate of the EVERLIVING.

& to observe. & practice. & guard.

The Institutions & Decrees of the EVERLIVING  
 to its highest pinnacle of arbitraments.

& to dwell in spacious open courts full of bliss,  
 the inalienable gift of the Servant of the Sovereign Lord of Armies,

an inheritance, *the fifth lot*,

a Land-Between of Promise,

valleys with wheat & barley, vines & fig trees,

pomegranates & pools of olive oil -

hills to dig copper out off & rocks of iron

pouring forth health-giving streams of *sweet-water*,

*to irrigate* the torrent Valley of the Trees:

a permanent 'water supply' for a large *household* & flocks.

A Fountain of Life. A percolation overflowing all its cannels, running over

All its banks, drenching the breadth of the footpath *with cream & honey*.

They put down their burdens & ended their sojourn in *the Golden City of the South*.

& their feet were bathed in a bounty precious, the River of Delight.

- iii -

A House Twice-Blest & filled with good things,

### **five daughters added to the sixty-nine & One –**

clan by clan, the *Souls* of Happiness went  
 from *the Prince* of the Golden City of the South,  
 supplied with meat & cakes, to live by 'a pool in the east'  
 among the *beautiful* & tall people, *ha Ra'ph-ah Emim*,  
 lecherous sons with long necks, all  
 who spoke gibberish & wore necklaces, all  
 whom rebelled against their *mother*: unclean & brutal  
 & insolent achievers, overbearing devastators  
 & serpents disdainful in every virtue.  
*Such confidence had they in their strength.*

Feet were bathed in a bounty precious,  
 the River of Delight.

They shaved their heads in mourning,  
 frightful creatures impotent in death

& threw themselves to their knees, giving thanks  
for the set foot & long-desired.

& they kissed & re-kissed the earth  
a hundred times with joyful hearts.

Men of great stature regarded with astonishment,  
whose terribleness was magnified by legend,  
whose fingers & toes were in sixes, twenty-four.  
& the whole populace from the country mixed-up  
dark-skin & light-skin.

& they ate black bread & drank black beer together like blood-brothers.  
& the quality of every good thing was praised.

They put down the burden of their sojourn  
& a sudden darkness, driving red sand before it,  
a blistering hot wind whirling up vast masses of sand  
& obscuring *the sun*, giving it a dull yellowish appearance:  
& turning the daylight into darkness.

*te deum*

## “THE SONG OF THE CARNIVAL”

*Let the man lay the FOUNDATION on his first born  
 & set up the GATES on his youngest.*  
 Io-sh’iri ben Nun, (Joshua.6:26).

ME *they* met on Mount Carmel & did evil under the moon.

On a certain day of the Festival of the Firstfruits  
 of *their* father’s labour: *their* flocks & herds  
*they* laid down & *their* sons & daughters  
 in shame & disgrace defiled. Tender flesh  
 remembering venial rain & red earth  
 washing down the mountain & staining  
 the *sweet-water* a crimson hue.

Two alters were set out & two couches besides them put  
 with dainties to grace a royal table; ripe fruits  
 of all kinds, cakes & plants in flower pots<sup>1</sup>  
 & green bowers of *ainse* were dressed  
 in a profusion of fluttering ribbons.

Fumes of incense rising up into the air.

On the Day of Blood ‘the King of the Wood’ washed  
 in pure water & anointed  
 in oil, dressed with flowers & leaves & bark – a root<sup>2</sup>  
 tore up from its spacious place & dressed  
 in a profusion of fluttering ribbons.  
 & he carried it in his hand in a procession,<sup>3</sup>  
 promenading & bowing down to worship  
 with the sunken & powerless ones, pretending  
 to stagger under burden, hobbling & hopping  
 & limply dancing in circles – solemnly performing

<sup>1</sup> GEN 49. 20.

<sup>2</sup> Here, the King of the Wood is compared to ‘a mandrake root’. This ceremony involved the *circumcision rite* – the circumcised foreskins being left on the stumps of the trees felled for *the sacrifice*. The sacrificial fires were so humongous in the Paleolithic epoch that whole mountain-tops were burned bald in ritualized fertility rites involving fire-worship & resulting in ‘the invention of liquid metal’.

<sup>3</sup> An obvious Paleolithic reference to *the patriarch* publicly masterbating & conducting tribal idol worship, which included orgies, & the ritual torture & sacrifice of animals & other *subhumans*, cannibalism & monstrosities unfathomable to *the civilized soul*.

religious duty – rich & poor, to the service of the Great Mother in her sanctuaries & sacred precincts (haunted by *trees*):  
 a certain *tree* of which no branch might be broken, sacred acacias endowed with *golden boughs* & fiery fruit forbidding, lamenting & giving off shrieks & groans, wailing cries of pain & indignation ... the Lament of the Flutes.

Gay deceivers bearing a powerful public testimony,  
 preceded by drummers & accompanied  
 by flickering torches to the discordant din of axes  
 threatening of the orchards ... *the barren trees*:  
 & of the shovels & tongs, pots & pans, horns,  
 & kettles mingling with hooting & groans & hisses:  
 giving themselves up without restraint to ecstatic pleasures:  
 amid the roll of drums & timbrels, shrill  
 screams of women & the gruffer cries of men  
 thundering out ... the Lament of the Flutes.

A multitude following *a runaway slave*<sup>1</sup> -  
 & the boys carried drawn swords,  
 cutting themselves till blood ran out  
 to purge themselves of sacrilege & to renew the *solar-fire*.

*They stained the stumps & sanctified fowl*  
 & palm oil ... the foreskins of *the lads*  
 the women wrapped up in feathers  
 & laid them against *the stumps* of the trees:  
 to preserve the fruits of the earth & ensure good crops.  
 While the men waved branches & raised a fiery pyre  
 to propitiate *the goddess* & win *her* favour & power over rain.

*They defiled dormant senses with pungent fragrance, burning*  
 & they fouled the air with *sticky vapors*, & cries:  
 a wicked commotion on *the barren heights*.

The women cut their beautiful tresses with knives.  
 & bitterly bewailing in shame & disgrace, defiled flesh  
 tender submitting to the ‘caress of strangers’: on the Day of Blood & weeping to eat *a forbidden diet*.  
 & pleading a scarcity of ‘corn’ & pot herbs, rejecting MANNA – understanding minds with the ability to manipulate universal substance, the Bread of Life, a *divine* substance made manifestly rich, realizing richness of substance & transforming ... *loaves to feed the multitudes*.

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<sup>1</sup> Cf. GEN 12. 1.-3.

*They took their own daughters in sacred marriage, dedicated ‘holy women’ - harlots, ritual prostitutes to the Great EVER-VIRGIN goddess who conceived ... but did not bear! but they did not become few.*

*& they gave their own daughters to their sons. & became many there, coming into being by cessation & conquest.*

*& they took the brazen bull ‘given them’, images of their idols, of moloch & the star, borne before them: & calling on the names of Ba’al-m’n & A’sh-to’re-th from morning till night, shouting for answers.<sup>1</sup> But there was no response!*

*The Conclusion.*

Sanctified with music, male prostitute entertainers followed the maiden priestesses – they combed hair & decorated the neck with colored bands, adorning the right side with woman’s clothing, walking before the Wild Cow with jump-ropes & colored cords: the young men carried hoops, singing & competing before her.

*They cleansed rushes with sweet smelling cedar oil, & arranged the bed: her lap was approached. Proudly! it was caressed, the pure lap, stretched out on the bed, the pure lap. On the bed.*

& the wind & the smoke blew across ‘a sea of glass mixed with fire’ - & standing beside the sea, commanding the Heavenly Host, like ‘a wolf<sup>2</sup> upon the fold descended: upon the cultivated area at harvest time, plundering & destroying the crops.

All the people captured & made prisoners: *their* countless cattle Carried off, & *their* goods as well. Every resource of life taken away. The grain was cut down & all the groves of pleasant trees was felled. The fig trees & the vine were cast into the fire *together*. A conflagration devastating & destroying everything.

All the cities of the conquered country were desolated & were plundered: twenty-two towns & villages were devoted! encampments were laid waste. Everyone was devoted! all inhabitants ... massacred. Men. Women. Children.

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<sup>1</sup> Cf. EZE 26. 13.; 2 CHR 29. 26.-27.

<sup>2</sup> REV 15. 2.

Of the vanquished ... there was not left remaining.<sup>1</sup>

& birds gathered.

& *they* sought peace. & in peace proved  
*their* strength was the equal of their days.

& *they* built houses & inhabited them & grew *their* hair long.  
& planted gardens & ate *their* fruitage.

*They* laid iron & bronze beams  
& put doors & gates & bolts & bars in place.

& some of *them* developed skills in various trades  
which proved useful,  
engaging in commercial enterprises  
& general merchandising became their specialty.  
Goldsmiths & perfume makers & temple builders  
who repaired ... *broken idols*

& the *Holy Ones* lived near *them*.

• • •

What *god* will be able to rescue you from my hand?

The King of the Two Rivers.

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<sup>1</sup> DEUT 28. 20.

Long life to you!  
 Good health to you & your household!  
 & good health to all that is yours.  
 The Beloved Son.<sup>1</sup>

## “THE SELAH OF S’ER RH’EA-KH”

Good Fortune had a brother, Happiness, blessed  
 with an abundance of promised life & of good foods:  
 & of four siblings, the eldest, Prosperity, was  
 self-answering & resembling, even equality:  
 the least was Calamity. & her *name* means abundance  
 pouring forth, diffused & extended: & a True Believer,  
 her husband, Ul’la, was *One* - following her father’s father<sup>2</sup>  
 away from the Two Rivers & into the Two Lands ...  
 without sons. (With three sons wandering the Wilderness  
 to the River of Delight in the Land-Between of Promise.

SELAH

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<sup>1</sup> Cf. 1 SAM 25. 6.

<sup>2</sup> Cf. Lot, following away from ‘the land of the *Chaldees*’ with his uncle, *ab-RAM’N* – to Haran & beyond (into the embrace of the *Two Ladies*).

## “THE TWIN SISTER OF CALAMITY”

S’er Rh’ea-kh was a modest girl, slight & young, with long hair,  
 pure in her *toilette* & in her sex & in her sleeping:  
 though an accomplished *musician* – doing as she was told!  
 She did not make idols for herself & was satisfied  
 in not having an idol in the form of anything in the *heaven*  
 above or beneath, on the earth, or in the waters below.

She was not afraid to speak wisdom in righteousness  
 face to face clearly & not in riddles: fully known.<sup>1</sup>

She opened her mouth in parables, uttering hidden things  
 from old, turning the ear to proverbs & expounding  
 with a melodious, joyful harp. A prominent *trigon*.  
 A rare & precious *triangle*, reddish-brown but whiter  
 & more shining. Nothing like it was ever seen:  
 made of hard, fine-grained *almugwood* from Ophir,  
 warehouse of costliest & choicest commodities,  
 brought there by shipmen that had knowledge of the sea  
 & brought from there by caravans bringing dust & stone.  
 A pleasant instrument resonating a sharp, shrill tone  
 with four strings  
 made out of the small intestines of a sheep & spun vegetable fibers.  
 Exceptionally tuned – to register the lower octave,  
 exalting *the eighth*:  
 its sound would cease only at times of judgment & punishment.

She took down from *the tree* & plucked  
 with the fingers of her hand making feel better.  
 Her heart filled with understanding.  
 The tongue of her mouth *relief*.

She sang words softly in the voice of a young woman,  
 singing in the style of maidens, *over-&-over again*.

Praise the *One* who is like *a son of the gods*. Praise!

*al-Il’luia*

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<sup>1</sup> 1 COR 13.12.

## “THE GOLDEN SONG OF S’ER RH’EA-KH”<sup>1</sup>

*I will call on the LORD<sup>2</sup>  
who is worthy to be praised.*

Bless the Sovereign LORD, O my soul! O LORD, You Alone Are  
GOD wherefore *th’art very great & greatly to be praised:*<sup>3</sup>

***th’ast clothed with honor & majesty:***<sup>4</sup>

coverest *Thyself* with the *Heavens* themselves, for  
O LORD, *th’art* good. For the LORD GOD is good.<sup>5</sup>

Thy Everlasting Mercy, O LORD, enwrapping *thee* like a mantle<sup>6</sup>  
of *Ma’at* – truth, justice, righteousness, wisdom.  
& by *faithfulness* that reacheth unto the clouds<sup>7</sup>  
& endures to generation & generation<sup>8</sup>  
in unapproachable *primal* light, as with a garment.<sup>9</sup>

Who stretches out *the heavens* like a tent?  
Thy Greatness *to mercy* is unsearchable<sup>10</sup>  
& also to be feared.

***Thou Dost stretcheth out Thine Divine dove-Hand & striketh***

with All Thy Wonderous Wondering Wonder.<sup>11</sup>

For the LORD is a ‘king above all gods’.<sup>12</sup>  
O LORD; *th’art* great & *Thy Name* is great in might.

<sup>1</sup> DEUT 6. 4. See, also, 1 CHR 16. 25 & 2 SAM 7. 22.

<sup>2</sup> PS 145. 3, cf. 2 SAM 22. 4.

<sup>3</sup> PS 48. 1, 2 SAM 22. 4.

<sup>4</sup> PS 93. 1., 96. 6., 145. 5.; JOB 37. 22.; 40.10.

<sup>5</sup> PS 36. 5.

<sup>6</sup> Bragsang, III: “& wrapping about him the cold winds cloaking, / Brymir Hargaut tread dread Jotunnheimr, / beleagured, forlorn.”

<sup>7</sup> PS 100. 5.

<sup>8</sup> PS 57. 10.

<sup>9</sup> “I am clothed with gladness.” - Kyrios the Dreamer, (from “the Parable of the Gift”. ) Cf. 1 TIM 6. 16.

<sup>10</sup> PS 95. 3., 145. 3.

<sup>11</sup> EXOD 3. 20.

<sup>12</sup> PS 135. 5.; 2 CHR 2. 5.

For as much as there is none like unto *thee*,<sup>1</sup>  
O LORD; glorious in *holiness*, fearful ‘in praises’:

**Th’art - The GOD - Doing Wonders**

& *Th’ast* Declared – Thy Strength.<sup>2</sup>

Thy *Righteousness* also, O GOD, is very high,<sup>3</sup>  
who hast done great things: O GOD,  
who ist like unto *Thee*! of *Ma’at*! among *the mighty ones*?<sup>4</sup>

Great the LORD, & most worthy of *praise*.<sup>5</sup>

*You Do* marvelous deeds.

*You Alone* are GOD

who maketh the winds *His* messangers

& flaming fire *Thine Ministers*?<sup>6</sup>

Who maketh ‘the clouds’ *His* chariot?

riding upon the wings of the wind:

returned with Mercy & to dwell *in the midst*:<sup>7</sup>

& stretching the measure line out over *the Golden City*  
*of Ma’at* & rebuilding.<sup>8</sup>

Laying the beams of *His Chambers* on the waters,

setting the earth on its foundations,

that *it* should ‘forever never ever’ be shaken.

A foundation is a stone, a tried<sup>9</sup> stone, a precious cornerstone,<sup>10</sup>

a sure foundation,<sup>11</sup>

O ‘habitation of justice’,<sup>12</sup>

***the Holy Mountain of the LORD***

of *Hosts*.

& Thy Name, O LORD, is a stronghold<sup>13</sup>

<sup>1</sup> JER 10. 6.; EXOD 15. 11., 2 SAM 7. 22.

<sup>2</sup> PS 77. 14.

<sup>3</sup> PS 36. 5. See PS 71. 19., 126. 2.; LUKE 1. 49.

<sup>4</sup> PS 111. 9.

<sup>5</sup> PS 48. 12.; 86. 10.

<sup>6</sup> Refer to, “The Purple Fire of Divine Presence.”

See EX 3. 2.; DAN 7. 9. Also, see, PS 18.10., 68. 4.-6.,33.; ISA 28. 16. And, DEUT 33. 26.; ISA 19. 1.

<sup>7</sup> ZECH 1. 6., 8. 3.; JOEL 3. 21.

<sup>8</sup> PS 46. 4.

<sup>9</sup> The *Gospel of Thomas*; CHRIST: “Lift a stone & find me. Split a piece of wood, & I AM there.”

<sup>10</sup> PS 87. 1.

<sup>11</sup> JER 31. 23.

<sup>12</sup> ISA 1. 26.

<sup>13</sup> PS 61. 3.

& the righteous run to *thee* & are safe.<sup>1</sup>  
 They shall be watered abundantly & satisfied<sup>2</sup>  
 & drink of the *delightful* River of Pleasures:  
 the *brooks of honey & melted butter*:<sup>3</sup>  
 the streams *where-of* shall make glad.

• • •  
**“The Hymn To The Creator”**

*A Song of Praise.*

When all *His Angels* had saw this  
 they sang aloud: “Sing to the LORD!  
 Praise the LORD! How good *it* is  
 To sing praises to *our GOD*.  
 Praise to *our GOD* is fitting.  
 & for ‘a song of praise’<sup>4</sup>  
 pleasant is fitting:  
 for *He Hast Shown* ‘what was not known’.

• • •  
 Her children rose & called her blessed, her husband also,  
 & *he* praised her.

Proverbs 31:28  
 • • •

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<sup>1</sup> PS 20. 1.

<sup>2</sup> PS 36. 8.

<sup>3</sup> JOB 20. 17.

<sup>4</sup> PS 147. 1.

## “A PRAISE OF IO-SH’IRI BEN NUN”<sup>1</sup>

A sound of *heaven* roared like rushing waters  
 & a loud peal of thunder  
 like that of harpists playing their harps.<sup>2</sup>

By the Gates of the River of Delight<sup>3</sup>  
 we sat down on the ground,<sup>4</sup>  
 one hundred forty-four thousand  
 with *our father’s name* written on ‘our forehead’:<sup>5</sup>  
 a stiff-necked people, destitute of ornaments.<sup>6</sup>

We tuned our hearts to mourning  
 & hung our harps on trees. & we remembered:  
 & poured out our souls.<sup>7</sup>  
 Our *flutes lamented* the sound of wailing,  
 trembling at the unfaithfulness of *the exiles*  
 gathered around, appalled.

We were not shamefully exposed.  
 We did not go naked & we stayed awake  
 until the evening sacrifice.

A *dove*<sup>8</sup> we sent to see the waters.  
 a covenant we made with *the counsel of those who fear*,  
 solemnly declaring *words*:  
 women & children we sent away  
 in accordance to the Law as commanded by the prophets – Salaam.  
 Blessed be *all the prophets* of the *One True GOD*  
 & blest art all the *Holy Saints* & martyrs, too, *of Ma’at*.

<sup>1</sup> Cf. NUM 14.16.; EX 32. 10.-14.; DEUT 32. 44.-47.

<sup>2</sup> REV 14. 2. Cf. EX 2. 11.,12.,15.

<sup>3</sup> Cf. the ‘Pearl’ maiden.

<sup>4</sup> In the Wilderness, trapped ... before entering ‘the Land-Between of Promise’ *the exiles* murdered *the Dead Prince*. Also, cf. Frued, *Moses & monotheism*.

<sup>5</sup> In ancient *Rome*, orphans, being citizens (& not slaves), & widows, wore their names *written on their foreheads* in-so-much as ‘their names were emblazoned on *bandanas* – & worn to advertise their *prostitution*, (ritual prostitution as an occupation). Cf. Jeh who is called *Mystery*, REV 17:5.

<sup>6</sup>

<sup>7</sup> PS 42. 4a. Cf. 1 SAM 1. 15.

<sup>8</sup> The ‘Anger of the LORD’ which is emptied at *a draught*. The ‘Wrath of GOD’, a warning, a revelation of *things-that-WILL-come-to-pass* ...

Propoetides yet prostitute themselves ritually, at the temples – our *new-&-improved* temples of steel, (stronger than stone) & glass (alive, fiery with reflections, illusions) – worshipping the *most ancient idol of ‘manman’* in the symbolic guise of ‘the child-virgin-bride torn on the Day of Blood’

## “THE SONG OF THE WELL”

The princes digged ‘the well’, the nobles of the people *digged* it,  
 by *the direction of* ‘the Lawgiver’, with their staves.  
 & from ‘the Wandering Wilderness’ *they went*  
 to the encampment (of ‘the gift of I-ah’).  
 Then ‘*the Lie*’ sang this song, Ascend, spring up, O Well; answer, sing ye unto it.  
 Sing unto HIM, sing psalms unto HIM: talk ye all of HIS Wondrous Works.  
 Sing unto MASTER ATON’IS, O ye Saints of HIS, & give  
 thanks to the memorial: at the remembrance of HIS HOLINESS.  
 Even MASTER ATON’IS, GOD of Hosts;  
 MASTER ATON’IS in HIS Memorial *is* nigh unto all them that call upon HIM,  
 to call upon HIM in truth.

For according to the height of the heaven high above the earth,  
 so great is HIS MERCY toward them that Fear HIM.

MINE EYES *shall be* upon the faithful of the land, that they may dwell with ME:  
 He that walketh perfect in a Perfect Way, he shall serve ME.  
 Blessed is every man that feareth MASTER ATON’IS; that walketh in HIS Ways.  
 Blessed are the sincere, perfect, & undefiled in the Way,  
 who walk in the Law of MASTER ATON’IS.  
 Blessed is the man unto whom MASTER ATON’IS imputeth not iniquity,  
 & in whose spirit *there is* no guile.<sup>1</sup>  
 HE Hath Not beheld iniquity in *the Lamb*,  
 neither Hath HE Seen perverseness in Isi-rh’am-el:  
 MASTER ATON’IS his GOD *is* with him, & the shout of the king *is* among them.  
 FATHER, Glorify THY NAME.

& Io-shua said unto the people, Sanctify yourselves:  
 for tomorrow MASTER ATON’IS will do wonders among you.  
 & this *is* the thing that thou shalt do unto them to hallow them,  
 to minister unto ME in the priest’s office:  
 Take one young bullock, & two rams without blemish.  
 But to all the Saints that *are* in the earth, & to the excellent,  
 in whom *is* all MY Delight: that they may Fear THEE, to walk in THY Ways,  
 all the days, so long as they live  
 upon the face of the land which THOU Gavest unto ‘our fathers’.

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<sup>1</sup> John 1. 47.; ... *in whom there is no guile*.

& ‘*the Legitimate King*’ told ‘the words of the people’ unto MASTER ATON’IS  
 & it came to pass on the third day in the morning, that there were thunders & lightnings,  
 & a thick cloud upon the mount, & the voice of the trumpet exceeding loud;  
 so that all the people that *was* in the camp trembled.

& MASTER ATON’IS said unto *the Legitimate King*,  
 Lo, I Come unto thee in a thick cloud, that the people may hear  
 when I Speak with thee, & believe thee for ever.  
 While he yet spake, behold! t’was a bright cloud that overshadowed them:  
 & the HOLY SPIRIT descended in a bodily shape like *a Dove* upon him,  
 & lo *a Voice* came from heaven, out of the cloud, which said,  
 Behold! th’art MY Servant, whom I Have Chosen;  
 this is MY Beloved Son, in whom MY Soul is well pleased:  
 I Will put MY Spirit on him: hear ye him & he shall shew judgment on *the nations*.  
 & I Knew that thou hearest ME always: but  
 because of the people which stand by I Said *it*,  
 that they may believe that THOU HAST Hast sent ME.

The people therefore, that stood by, & heard *It*, said that *It* thundered:  
 others said, An Angel spake with him. *The Beloved Son* answered & said,  
 This Voice came not because of me, but for your sakes.

For this cause the people also met him,  
 for that they heard that he had done this miracle.  
 & all ‘*the Lie*’ saw that Great Hand work  
 which MASTER ATON’IS did upon the Kh’emyt:  
 & the people feared MASTER ATON’IS,

& believed on *the Beloved Son* there.  
 Then many of ‘the people’ which came unto Myr-i-am’mu,

because that by reason of him many of ‘the people’ went away,  
 & had seen the things which *the Beloved Son* did,  
 believed they on HIS Words; & HIS Servant ‘*the Legitimate King*’:br/>
 & when they heard that MASTER ATON’IS had visited the Children of Isis-rh’am-el,  
 & that HE Had Looked upon their affliction, then they bowed their heads  
 & worshipped: they sang HIS Praise

Then sang ‘*the Legitimate King*’ & the Children of ‘*the Lie*’ this song  
 unto MASTER ATON’IS, & spake saying, I will sing  
 unto MASTER ATON’IS, for HE Hath triumphed gloriously:  
 & the horse & *HIS RIDER* Hath HE thrown into the sea.  
 Unto THEE, O GOD, do we give thanks,  
 unto THEE do we give thanks: for *that* THY Wondrous Works declare.  
 THY NAME, O MASTER ATON’IS, *endureth* for ever;  
 & THY Memorial, O MASTER ATON’IS throughout all the generations  
 to generation & generation.

• • •

“Happy are those who do not follow the advice of the wicked,  
but their delight is in the Law of the LORD.

Now here we are in your hand.  
Just as it is good & right in Your Eyes to do to us, do.

Wherefore it is said in the Book of the History of the Wars  
& the Acts & Words of MASTER AT-ON'IS.<sup>1</sup>

## “THE GOLDEN SONG OF THE WELL”

‘The Law’ likened unto ‘a Well.’ Cf. *Gospel of St. John* 4:6.

*The legitimate king* praiseth GOD for HIS manifold & marvelous blessings,  
praying in confidence of HIS Word to moveth GOD to take compassion of his pitiful case  
& solicit GOD to the speedy destruction of the wicked,  
& preservation of the godly.

& there went *a kinsman* of the tribe of *the Lie*, & took  
the daughter of his father's sister to wife;<sup>2</sup> & the woman conceived -  
& she bare him the *Anointed One*  
& *the legitimate king*,<sup>3</sup> whom *she* bare in the Two-Lands,  
& the Sibyl Myr-i-am'mu *the prophetess*,<sup>4</sup> & ‘she’ judged *the Lie* at that time:  
& the children struggled together within her; & *she* said, If *it* be  
so, why am I thus? & *she* went to inquire of MASTER AT-ON'IS.<sup>5</sup>

Therefore, *she* enquired of MASTER AT-ON'IS further, if  
*the man* should yet come tither, saying, Shall I go  
& smite *the Lie*? & MASTER AT-ON'IS answered unto *she*, Go  
& smite *the Lie* & save ‘the Wandering’ Place, Q’hel-a Pt-ah.  
Behold! *he hath hid himself among ‘the stuff’*.

Then *she* enquired of MASTER AT-ON'IS yet again.  
& MASTER AT-ON'IS answered *her* & said, Arise, go down to Q’hel-a Pt-ah;  
for I Will deliver *the Man of the Lie* into thine hand.  
Then said *she*, O MASTER AT-ON'IS, GOD of Isi-rh'am-el,  
*Thy Servant* hath certainly heard that *the Lie* seeketh to come to Qe’hel-a Pt-ah,  
to destroy the place For My Sake. Will *the Lie* come down,  
as *Thy Servant* hath certainly heard?  
Will the men of Qe’hel-a Pt-ah deliver *me* up into ‘his hand’?  
O MASTER AT-ON'IS, GOD of *the Lie*, I beseech Thee, tell *Thy Servant*.

<sup>1</sup> Refer to 1 CHR 29. 29.

<sup>2</sup> ... then allowable but later prohibited under Mosaic Law: LEV 18. 12.

<sup>3</sup> Cf. `CHR 23. 14.; NUM 26. 59

<sup>4</sup> See MIC 6. 4.

<sup>5</sup> Cf. Psalm 34. Title.

& MASTER AT-ON'IS said, *He* will come down.

& Qe'hel-a Pt-ah, 'the Wandering' Place of the Children of *the Lie*, smote *he* with the edge of the sword, both men & women, children & sucklings, & oxen, & asses, & sheep, with the edge of the sword.

## II

## i

& *the Lie* made *his* camels to kneel down without the city by *a well* of water at the time of the evening, even the time that women which draw water go out to draw water.

Now the Shie'kh<sup>1</sup> of *the land of the Orient* had *seven daughters*: beautiful of form & beautiful of countenance: & when they came down to draw water & filled the troughs to water *their father's* flock, as *the Lie* went up the ascent of the hill to the city, *he* found *young maidens* going out to draw water, & said unto *them*, Is the *Seer* here?

& it came to pass, when *the Lie* saw *the Ewe*, the daughter of *his* mother's brother, & the sheep of *the White Shie'kh*, his mother's brother, that *the Lie* went near, & rolled *the stone from the well's mouth*<sup>\*</sup> & watered the flock of *the White Shie'kh* his mother's brother.

## ii

For when *the Legitimate King* was up in the morning, the Word of MASTER AT-ON'IS came unto *the prophetess Myr-i-am'mu*, *the legitimate king's seer*, saying, *pharoah – lhp – Abide not in the hold; depart, & get Thou Thee into the Promised Land-Between*. Then *the Dead Prince* departed, & came into 'the Forests' of *the Place of Judgment*. & 'they' sat down to *eat bread*<sup>2</sup>: & 'they' lifted up *their eyes*, & behold, a company of 'sand-ramblers'" came from *the witness heap* with their camels bearing spicery & balm<sup>3</sup> & myrrh, going to carry it down to the Two-Lands ...& drove *them* away: but *the Lie* stood up & helped *them* & watered *their* flock.

<sup>1</sup> (High)Priest-King, or prince.

\* Cf. the hymen – *a maiden's virginity* ...

<sup>2</sup> Cannibalism: they roasted human sacrifice in cannibalistic orgies, the 'king of the wood, sacrificing virgin daughters upon dolmens, or alters; (the precursor to 'the Suffering Servant').

<sup>3</sup>

Behold! *the eye* of MASTER AT-ON'IS is upon them *righteous* that fear HIM, over them that hope for HIS Mercy: taking pleasure in those that fear HIM, in those that hope in HIS Mercy.<sup>1</sup> HE withdraweth not *the eye* from the righteous: that HE may set '*him*' with princes, even with the princes of HIS Chosen People: but with kings *th'art* on the throne, yea, MASTER AT-ON'IS doth establish them forever, & they are exalted. The *righteous* cry, & MASTER AT-ON'IS heareth & fulfill the desire of them that fear HIM & delivereth them out of all their troubles: HIS *ears are open* unto their cry. MASTER AT-ON'IS preserveth all them that love HIM.

## iii

Wherefore the Wrath of MASTER AT-ON'IS was upon *the Lion & the City of GOD*, & HE Hath Delivered *them* to commotion, trouble, to astonishment, & to hissing, as ye see with your eyes. & the sons of *the musicians*.

The *poor man*<sup>2</sup> cried, & MASTER AT-ON'IS heard *him*, & saved *him* out of *his* troubles. But *the face* of MASTER AT-ON'IS is against them that do evil: but all the wicked MASTER AT-ON'IS will destroy.<sup>3</sup>

Selah

*The righteous* shall rejoice when 'he' seeth the vengeance: that Thy Foot may be red, dipped in the blood of *thine* enemies, & *the tongue of thy dogs* the same: 'he' shall wash 'his' feet in the *blood of the wicked*.

Also in *the Lion* 'the hand' of MASTER AT-ON'IS was to give ... *one heart* & do 'the commandment' of *the legitimate king* & of *the musicians*, by the Words of MASTER AT-ON'IS. & thou shalt speak unto *the wicked*, saying, Thus saith MASTER AT-ON'IS, in *the place where 'dogs' licked the blood of the Vinyard* shall dogs lick thy blood, even *thine*:

• • •

& *the One* washed the chariot in *the pool*; & the dogs licked up *his blood*; & they washed *his armor*; according unto the Word of MASTER AT-ON'IS which HE Spake: MASTER AT-ON'IS was *ready* to save me: therefore we will sing My Songs to the stringed instruments all the days of our life in the House of MASTER AT-ON'IS.

## III

& it came to pass as they came, when *the Dead Prince* was returned from the slaughter: that the women came out singing & dancing, to meet *the Legitimate King*,

<sup>1</sup> Cf. PROV 24. 16.

<sup>2</sup> See JOHN 9. 31. & JAMES 5. 16.

<sup>3</sup> Ps. 145. 21.

with tabrets, with joy, & with three-stringed instruments of musick, saying,  
 “Praise ye MASTER AT-ON’IS for *the avenging of the Lie*;  
 ‘tis MASTER AT-ON’IS that giveth avengements for me  
 & subdueth ‘*the people* under us’ & destroyeth ‘*the nations* under our feet’.  
 Praise MASTER AT-ON’IS with harp: sing unto HIM with psaltry  
 Sing unto HIM A New Song:  
 sing unto MASTER AT-ON’IS, all the earth: play skillfully upon the solemn sound  
 with an instrument of ten strings of catgut & with a loud noise.”

& ‘Illa’lu-ah. Illa’lu-ah. Illa’lu-ah. Praise YE MASTER AT-ON’IS.  
 Sing unto MASTER AT-ON’IS A New Song & HIS Praise from the end of the earth,  
 in the *congregation of the saints*, for HE Hath Done *marvellous things*:  
 HIS Right Hand & HIS HOLY Arm, Hath Gotten HIM the Victory.”

& “I will Praise THEE; for *I it Am* fearfully & wonderfully made:  
 & marvelous *Art Thy Works*; & that ‘my soul’ knoweth *right well*: Blessed Be  
 MASTER AT-ON’IS, GOD of *the Lie*, Who Only Doeth *wonderous things*.  
 To HIM Who Alone Doeth *great wonders*: for HIS Mercy endureth for ever.  
 Remember HIS Marvelous Works that HE Hath Done;  
 HIS Wonders, & the Judgments of HIS Mouth.”

• • •

Wherefore *the Legitimate King* blessed MASTER AT-ON’IS before *all the congregation*:  
 & *the Legitimate King* said, Blessed Be  
 THOU, MASTER AT-ON’IS, GOD of Isi-rh’am-el Our FATHER,  
 For THOU Art Great, & Doest *wonderous things*: THOU Art GOD Alone:  
 for ever & ever, from everlasting to everlasting. THOU Art GOD that doest wonders:  
 THOU Hast Declared THY Strength amoung the people.

& Let all the people say, It’n. It’n. It’n. Illa’lu-ah. Illa’lu-ah. Illa’lu-ah.

I Remember: I have considered the *days of old*, the *years of Ancient Times*.  
 I meditate on all THY Works: I muse on the Work of THY Hands.  
 & I said, This is my infirmity: but *I will Remember*  
 the years of the Right Hand of the Most High. I will remember  
 the works of MASTER AT-ON’IS: surely I will remember  
 the wonders of old.

But now thus saith MASTER AT-ON’IS that created thee, O *the Lie*,  
 & HE That Formed thee, O *the Lie*, Fear not:  
 for I Have Redeemed thee, I Have Called *thee* by Thy Name; Thou Art MINE.  
*Even* every One that is called by MY NAME: for I Have created *him*  
 for MY Glory, I Have Formed *him*: yea, I Have Made *the One*. *This People*  
 I Have Formed for myself: *they* shall shew forth MY PRAISE.

Thus Saith MASTER AT-ON'IS that made *thee* from the womb, *which* Will Help thee;  
 Fear not, O *the Lie*, MY Servant; & thou, *uprighteous* One, whom I Have Chosen.

*I It Am* MASTER AT-ON'IS That Maketh All *Things*;  
 That Stretcheth forth the heavens like a curtain ALONE & coverest *THYSELF*  
 as with a garment That Spreadeth abroad the earth by *MYSELF*  
 & Treadeth upon the heights<sup>1</sup>: WHO Layeth the beams of HIS Chambers in the waves  
 of the sea: WHO Maketh the clouds HIS Chariot: WHO Walketh upon the wings  
 of the wind.

This *iniquity* shall not be purged from you till ye die,  
 saith MASTER AT-ON'IS, GOD of *hosts*, Surely: This is in mine ears revealed, If not,  
 of Ma'at many *houses* shall be desolate, *even* great & fair, without inhabitant.  
 O LORD of *hosts*, GOD of *the Lie*, that dwellest *between 'the cherubims'*,  
 THOU Art THE GOD, *even* THOU Alone, of all 'the kingdoms' of the earth:  
 THOU Hast Made the Heaven & the earth.

Thus saith MASTER AT-ON'IS, *pharaoh* – lhp - of *the Lie*,  
 & HIS Redeemer, the HOLY Anointed One of *the Lie*, the LORD of *hosts*:  
*I It Am* the first & *I It Am* the last; & besides ME there is 'No God'.  
 I Have sent to *Ba'abil-ilu* of *the Twin Towers*, & Have Brought Down all their nobles –  
*of the Well* - & the Worshippers of 'the Accuser' whose cry is in their ships:  
 the voice of them that flee & escape  
 out of *the Land of Ba'abil-ilu Between the Two Rivers*  
 to declare in *the Golden City of GOD*  
 the Vengeance of MASTER AT-ON'IS our GOD,  
 the vengeance of HIS TEMPLE. Upon 'the land of the MY People'  
 shall come up *thorns & briers*: yea, burning upon all *the houses of joy* in the Joyous City.

MASTER AT-ON'IS Hath Brought Forth our *righteousness*: come,  
 & let us declare in *the Golden City of GOD* the Work of MASTER AT-ON'IS our GOD.  
 Make pure & bright the arrows: gather the shields: MASTER AT-ON'IS Hath Raised Up  
 'the spirit of the kings of east': for HIS device is against *Ba'abil-lu*, to destroy it;  
 because *it* is the Vengeance of MASTER AT-ON'IS, the Vengeance of HIS TEMPLE.

Therefore hear ye the Counsel of MASTER AT-ON'IS, that HE Hath Taken  
 against *Ba'abil-ilu*; & HIS Purposes, that HE Hath Purposed  
 against *the Land Between the Two Rivers*:  
 Surely the least of the flock shall draw them out:  
 Surely HE Shall Make *their* habitation desolate with them.

The LORD of *hosts* Hath Sworn, saying, Surely

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<sup>1</sup> GEN 1. 6.

A hard vision is declared grievous unto *Me*:  
the treacherous dealer dealeth treacherously, & the spoiler spoileth.  
Go up, O great Achaemenian<sup>1</sup> king of the world, *pharoah of Ba'abil-ilu*,  
shei-kh of Sh'em-uri'on & Is'sh-uri, king of the *four rims of the earth*,  
son of Kh'n Sh'on ... of a family which always exercised kingship.<sup>2</sup>  
Go up, O *Orient*: all the sighing thereof Have I Made to cease.  
As I Have *Thought*, so shall *it* come to pass; & As I Purposed, so shall *it* stand:  
Behold! I Will Stir Up 'the kings of the east' against  
*them*, which shall not regard silver, & *as for* gold, they shall not delight in *it*.

The Word of MASTER AT-ON'IS that came to Myr-i-am'mu *of the exalted womb*  
the prophetess against the daughter of El-am'mu, *Sh'u Sh'on, mistress of the hunt*,  
in the beginning of the reign of the *Son of Righteousness, the Lion of the Lie*, saying,  
Thus saith the LORD of hosts: Behold! I Will Break the *Bow of El-am'mu*,  
the chief of their might: & all the kings of *Sh'em-uri'on*,  
& all the kings of *El-am'mu*, & all the kings of *the Orient*.  
For thus saith MASTER AT-ON'IS unto pharoah's – lhp – House of *the Lie*:  
*Th'art* 'silent witness' to me from the 'snow-capped peak' of *the White Mountain*:  
Yet surely I Will Make thee 'a wilderness' - & cities *which* are not inhabited.  
Harness the horses; & get ye up, ye horsemen, & stand forth with *your* helmets:  
furbish the spears, & put on the brigandines. Prepare against *her* 'the nations'  
with *the kings of the east*, the captains thereof, & all the land of *his dominion*.  
But MASTER AT-ON'IS *Is* in HIS HOLY TEMPLE: let all the keep Silence Before HIM.  
Be silent, O all flesh, before MASTER AT-ON'IS: for HE IS  
Raised Up out of the habitation of HIS HOLINESS.  
Listen, O isles, unto me; & hearken, ye people, from afar:  
MASTER AT-ON'IS Hath Called me from *the womb*;  
from *the bowels* of 'my mother' Hath HE Made mention of MY NAME.  
Hold thy peace at the Presence of MASTER AT-ON'IS GOD:  
for the Day of MASTER AT-ON'IS *Is* at hand:  
for MASTER AT-ON'IS Hath Prepared *a sacrifice*, HE Has Sanctified HIS Guests, bidding,  
Keep Silence Before ME, O islands; & let the people renew *their* strength:  
let them come near; then let them speak: let US come near to judgment.  
A Father of the fatherless, & A Judge of *the widows* & the oppressed, *Is* GOD  
In HIS HOLY Habitation that '*the man of the earth*' may no more terrify & oppress.  
Thus Saith MASTER AT-ON'IS; Execute ye judgment & righteousness,  
& Deliver *the spoiled* out of the hand of the oppressor:  
& Do No Wrong, Do No Violence to *the Stranger*, the fatherless, nor the widow,  
but thine eyes & thine heart *are* not for thy covetness,  
& for to shed innocent blood, & for oppression, & for incursion of violence, to do *it*.  
Defend the poor & judge the fatherless: do justice to the afflicted & needy:  
neither shed innocent blood *in this place*

Then they began at the Ancient Men which *were* before 'the house'.

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<sup>1</sup> Pg. 408 ABU. *Cyrus*.

<sup>2</sup> ANET p.316.

& there stood before them seventy men of *the ancients of the house of the Lie*,  
 & in the midst of them stood '*the Lion*' the son of righteousness - with every man  
 his censer in his hand; & a thick cloud of incense went up.

Then Said HE unto me, *Son of man*, hast thou seen  
 what *the ancients of the house of the Lie* do in the dark, every man  
 in the chambers of HIS Imagery? For they say MASTER AT-ON'IS 'seeth us not';  
 MASTER AT-ON'IS hath forsaken the earth. HE also said unto me,  
 Turn thee yet again, & thou shalt see greater abominations that they do.  
 Slay utterly to destruction old & young, both maids, & little children, & women:  
 but come not near any man upon whom is 'the mark' - & begin at MY Sanctuary.

Praise ye MASTER AT-ON'IS: ye that go down to the seas in ships,  
 that do business in the great *green & red* waters.  
 & the fullness of all that is therein; the isles, & the inhabitants thereof.  
 MASTER AT-ON'IS Hath Put A New Song in my mouth,  
*even Praise unto Our GOD*: many shall see *it*, & all men shall fear *it*,  
 & shall trust in MASTER AT-ON'IS & declare the Work of GOD,  
 for they shall wisely consider of HIS Doing:  
*the righteous* see *it*, & are glad, & rejoice:  
*& the innocent* laugh them to scorn:  
*& so the poor* have hope

all iniquity shall stop *her mouth*.

(& *she* brought up one of her whelps: & *he* went up & down among 'the lions',  
 & *he* became a young *lion*, & learned to catch the prey: & *it* devoured men.<sup>1</sup>)

& the Lion appointed *certain of the musicians* to minister before MASTER AT-ON'IS,  
 & to record, & to thank, & to praise the LORD GOD of *the Lie*.

& the Lion set *the musicians* in the House of MASTER AT-ON'IS with cymbals,  
 with psaltries, & with harps<sup>2</sup>, according to the Commandment  
 of *the legitimate king*, & of the *Anointed One*, & of '*the Virgin*':  
 for so was the Commandment of the Hand  
 of the Hand of MASTER AT-ON'IS by HIS *musicians*.

& *the Lion* appointed, according to the order of *the Legitimate King, his father*:  
 the *Courses of the Musicians* to their service, & *the musicians* to their charges,  
 to praise & to minister before pharoah – lhp - : as the Duty of Everyday required:  
 & the division of *the porters* also by their *Courses at Every Gate*:  
 for so had *the Legitimate King*, as *the Man of A Lie* 'commanded'.

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<sup>1</sup> Cf. JER 22. 11-13.

<sup>2</sup> Harps were especially suited for the service of religion to celebrate the *praises of GOD*.

Out of *the same mouth* proceedeth blessing & cursing.

My Brethren, these things ought not so to be.

Moreover, *the Legitimate King* made ‘a great throne’ of ivory, & overlaid it with gold.

#### IV

Then hear Thou From Heaven, & forgive *the sin* of Thy Servants,  
& of Thy Chosen People Isi-rh'am-el, when Thou Hast Taught them *the good way*,  
wherein they should walk; & send *rain upon Thy Land*,  
which Thou Hast Given unto Thy *Holy People* for ‘an inheritance’.

Then hear Thou From Heaven Thy Dwelling Place, & forgive,  
& render unto *every man* according to *all his ways*, whose heart Thou Knowest;  
(for Thou Only Knowest *the hearts* of the Children of Men).

Then the people rejoiced, for that they offered willingly,  
because with *perfect heart* they offered willingly to MASTER AT-ON'IS:  
& *the Legitimate King* – lhp – rejoiced with great joy.

Happy are Thy Men, & happy are Thy Servants, which stand  
continually before Thee, & Hear Thy Wisdom.

#### V

Moreover *the Legitimate King* & *the captains of the host* separated  
to the service of *the sons of the musicians*, who should PROPHECY  
with harps, with psaltries, & with cymbals: & the number  
of the workmen according to the *division of service* was: to bring remembrance.

Moreover four thousand were *porters*; & four thousand praised MASTER AT-ON'IS  
with *the instruments I made*, saith Sh'ur-ru Kh'n to praise therewith.  
& he appointed *certain of the Lie* to minister before *the Covenant of MASTER AT-ON'IS*,  
& to record, & to thank, & to praise MASTER AT-ON'IS, GOD of *the Lie*.  
All these were under *the hands* of ‘their father’ for song  
in the House of MASTER AT-ON'IS, with cymbals, psaltries, & harps,  
for *the service* of the House of MASTER AT-ON'IS,  
GOD, by *the hand* of *the Legitimate King*,  
according to pharaoh's – lhp – Order to *the musicians*.

Moreover he set four thousand *musicians* in the House of MASTER AT-ON'IS  
with cymbals, with psaltries & with harps, & with praises to MASTER AT-ON'IS

according to the commandment<sup>1</sup> of *the Legitimate King*, & of *the king's seer* & 'the prophetess': for so was the commandment of *the hand* of HIS Prophets. All these were under the hands of their father, which prophesied according to the order of *the hands of the legitimate king*, for song in the House of MASTER AT-ON'IS, with cymbals, psaltries, & harps, for the service of the House of MASTER AT-ON'IS, according to the order of *the hands of the legitimate king*.

& *the Lion* stood with the instruments of music which I made, to praise *therewith*, saith *the Legitimate King*, that quaver & chant to the sound of the harp, & the viol, & the tabret, & pipe, & that drink in bowls of wine in their feasts, & 'anoint' themselves in their chief anointments: & the priests with *the trumpets*: but they are not grieved for the breach of affliction of *the legitimate king*<sup>2</sup> because they regard not the works of MASTER AT-ON'IS,

*nor the operation of HIS Hand, HE shall destroy them, & not build them up because they turned back from after HIM & would not consider any of HIS Ways:*

Take a psalm, & bring hither the timbrel, the pleasant harp with the psaltry. I will sing *a new song* unto THEE, O MASTER AT-ON'IS: upon a psaltry

& *an instrument of ten strings will I sing praises unto THEE.*

upon the solemn sound of whispering, the soft utterance of the deep-toned harp: meditation<sup>3</sup> of sweet musick resounding, muttering ...

Selah

Let them praise HIS Name in the dance with the pipe<sup>4</sup> & double-pipe & the flutes, long & short reeds, or carved wood, or hollow bone & ivory - mournful & festive:

*Let them sing praises unto MASTER AT-ON'IS with the timbrel & harp:  
Praise HIM with organs, & other instruments strung with the sinews of dead animals:  
the three-stringed kithara<sup>5</sup> & the one-stringed 'rahab' of the wizards,*

with the fingers or with the *plectrum, the bow*, struck: three-cornered instruments & kinnoor's of six- or nine-strings ... plucked. Praise HIM with the oval & the square tambourine, & the *taph*<sup>6</sup>: & the *sacred sistrum*: & brass & silver cymbals & clappers & melodious *maces*: with drums, & with pantomime, & with pirouette, & with the voices of many

<sup>1</sup> Cf. 1 SAM 15. 11.

<sup>2</sup> Cf. GEN 37. 25.

<sup>3</sup> Cf. PS 9. 16. *Hig-ga-yohn*, a technical term of musical direction.

<sup>4</sup> The pipe made of the straw of barley was the invention of Osiris.

<sup>5</sup> Guitar, or lute.

<sup>6</sup> "... two square tambourines separated by a bar, & beaten with the hand.

singing men & many singing women: naked & ornamented, wearing loose fitting garments reaching to the ankle & fastened tight about the waist: with *cones of fragrant fat mixed with myrrh* melting upon their heads, & coating their ecstatic bodies with perfumed oil: & pots of incense burning.

& the women answered one to another in dances as they played: “Is not this *the Legitimate King, Pharoah –lhp* – of the Kingdom?” did they not sing one to another of HIM in dances, saying, “He hath slain … *his thousands.*”<sup>1</sup>

Then sang *the Legitimate King* & the Children of *the Lie* believed they HIS Words: then *the Lie* sang this song unto MASTER AT-ON’IS, & spake the ‘words’ of this song of praise in the day that HE had delivered him out of the hands of his enemies, & out of the hand of *the new pharaoh*, saying, “Ascend, spring up, O Well: answer, sing ye praise unto *It*: the princes digged the well, the nobles of the people digged it, by *the direction* of the Lawgiver, with ‘their staves.’ & from the Wilderness they went … to *the Gift of the Hurricane Stormwind*: the horse & HIS Rider hath HE thrown into the sea.

& the Sibyl Myr-i-am’mu *the prophetess* sister-wife of the *Anointed One*,<sup>2</sup> took a timbrel in her hand; & all the women went out after her with timbrels & with dances: & the Sibyl Myr-i-am’mu answered them, “Sing ye to MASTER AT-ON’IS, HE hath triumphed gloriously & hast become highly exalted: the horse & HIS Rider hath HE thrown into the sea.”

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<sup>1</sup> 1 SAM 18. 7.; 21. 11.; 29. 5.

<sup>2</sup> PS 133. 2. Cf. LEV 4. 5., 16.; 6. 22.

The day *she made* ‘the Sun & the Moon’  
*she ‘put a seal’ upon her Heaven, unto Eternity.*  
 NAG II,5 & XIII,2

## “THE LAMENT OF THE BOW (OF IO-SH’IRI)”

(A Song of Victory.)

A prayer according to variable tunes, called Sh’igi-on’oth.

& it came to pass<sup>1</sup> when Lord Zadok of the Salem cult had heard<sup>2</sup>  
 how Io-sh’iri come to the Place of Fragrance, the Moon City,  
 & passed ... to the Royal City of H’ai Iath; & how he laid up his Chariots & dwelt  
 by *the pool* of the Ancient City on the Hill *with the daughters of the ‘cave-dwellers’* –  
 & he utterly destroyed<sup>3</sup> all that was in the Royal City ... & her king, both  
 man & woman, young & old, & ox, & sheep, & ass, with the edge of the sword;  
 as he had done to Moon City & its king - & the others  
 issued out against them; so that they were in the midst of Isi-rh’am-el,  
 some on this side, & some on that side; & they smote them, so  
 that they let none of them remain or escape. For  
 Io-sh’iri not his hand back, wherewith  
 he stretched out the spear, until he had utterly destroyed  
 all the inhabitants of the Royal City – & he gathered all the spoil of it  
 into the midst of the street thereof & he burnt with fire  
 the Royal City & all the spoil thereof  
 every whit, for the LORD GOD,  
 but all the silver, & gold, & vessels of brass & iron  
 he ‘holy’<sup>4</sup> consecrated unto the LORD GOD: *they shall* come into the Treasury  
 of the LORD. & he made a heap of the ashes forever, even a desolation  
 unto this day – it was never built again.

There was not a city that made peace with the Children of *the Lie*, save  
*the daughters of the cave-dwellers* who hewed  
 a tunneled stairwell through solid rock to a man-made cave reservoir, excavating  
 a round, rock-cut pit with a circular stairway, with steps leading downwards  
 in a clockwise direction around the edge of the pit,  
 to a water chamber fed by a spring ... (All others they took in battle.)

Then they took all the men & went out & met them together

<sup>1</sup> Cf. ISA 18. 7.

<sup>2</sup> HAB 3. 2.

<sup>3</sup> Cf. DEUT 7. 2.

<sup>4</sup> ISA 23. 18.

by the Pool of the Uncircumcised: & they sat down together,  
 ‘the One’ on the ‘shining’ side of *the great waters*,  
 & the other on the ‘thorny’ side of *the great waters*  
 & made peace ... with *the Lie* & were among them:  
 & Io-sh’iri had made a league with them, to let them live, cried, “Come,  
 & let us go onto the garrison of these uncircumcised: it may be  
 that the LORD will work for us; for there is no restraint to the LORD,  
 it is nothing to save whether by many or by few or with them who have no power:<sup>1</sup>

& the ‘princesses’ of the congregation sware ... & they said  
 unto them, “We cannot do this thing, to give our sister  
 to ‘one that is uncircumcised’: for that is a reproach to us.”

## II

Lord Zadok & his People were very much alarmed at this, & they feared greatly,  
 because the Ancient City of the Hill was an important city,  
 as one of the Great Royal Cities of the Kingdom,  
 & because it was greater than the Royal City  
 & all the men were mighty good fighters. Wherefore  
 Lord Zadok of the Salem cult sent unto the *Four Kings*, saying, “Come  
 up onto me & help me that we may smite  
 not the Children of *the Lie*, but the *daughters of the Ancient City*:  
 they have taken crafty counsel against thy people, & consulted  
 against ‘thy Hidden Ones’<sup>2</sup> ... with one consenting heart: they are confederates  
 against thee. (That they gather themselves together, to fight  
 against Io-sh’iri & with Isi-rh’am-el, with one heart’s accord.)

There shall no man be able to stand before you:  
 for this day the LORD your GOD shall lay the fear of you & begin  
 to put the dread of thee upon the nations ‘that are under the whole heaven,’  
 who shall hear report of thee, & shall tremble, & be in anguish because of thee  
 & upon all the land that ye shall tread upon.<sup>3</sup>”

Therefore the *Five Kings* (of the Am-ur’ru) gathered themselves together,  
 to fight with Io-sh’iri with one heart’s accord, & went up  
 with all their hosts, & encamped before the Ancient City, & making war  
 against it ... attacked.<sup>4</sup>

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<sup>1</sup> 2 CHR 14. 11.

<sup>2</sup> Cf. Ps. 27. 5.; 31. 20.

<sup>3</sup> EXOD 23. 27.

<sup>4</sup> Cf. JUD 1. 7.

## III

& the Children of *the Lie* encamped in on the eastern border  
of the Moon City, near the quarries: & in commemoration of  
'the drying up of the waters'

Io-sh'iri erected twelve stones taken from the middle of the riverbed:  
& all the males born in the Wilderness were circumcised, each  
saying, "JEALOUS hast rolled away the reproach of the Two Lands from me."  
(To serve as a reminder.)

& it came to pass that on the third day, when  
the Chosen People had made an end to be circumcised & were sore,  
& done with circumcising all the people, they abode in their places  
in the camp, till they were whole.

& the 'cave-dwellers' sent a delegation unto Io-sh'iri to sue for peace, & to treaty:  
& the ambassadors dressed in worn-out garments & sandals  
& having burst wine-skin bottles, worn-out sacks & dry, crumbly bread:  
& said unto the men of the Children of *the Lie*, "We be coming  
from afar country: now therefore ye 'make a league' with us.  
Slack not thy hand from thy servants; come up to us, *quickly*,<sup>1</sup> & save us! & help us,  
for all the kings of the Am-ur'ru that dwell in the hills & mountains have joined forces  
& have gathered together against us."

& the LORD GOD said unto Io-sh'iri, "Be not afraid because  
of them: for tomorrow about this time I Will Deliver them up  
all into thine hand, slain before the Children of *the Lie*: thou shalt  
hough their horses & burn their chariots with fire;  
there shall be not any man of them to be able to stand up before thee."<sup>2</sup>

& Io-sh'iri arose,  
ascending from *the caves*, fearing not, neither dismayed: taking  
with him all the People of War & all the Mighty Men of Valour,<sup>3</sup> therefore,  
& came unto the enemy by surprise, & went up suddenly, from  
'the vale of the rolling hills'  
marching – all night – up to the Ancient City to rout the League of the Five Kings  
& houghed all the chariot horses ...

## IV

"Yea, the LORD shall rise up & cause the glory of His Glorious Voice to be heard!  
Behold! The LORD hath a mighty & a strong voice, as a flood  
of an overflowing shower of waters: & he shall shew down the cast forth lightning

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<sup>1</sup> Cf. APOC. 22. 20..

<sup>2</sup> Cf. JOS 1. 5.

<sup>3</sup> Cf. JOS 8. 1.

of His Arm, down to the earth  
 with The Hand, with the Indignation of His Anger, & with the Flame  
 of a Devouring Fire, with discomfort, & scattering, & tempestuous storm, destroying,  
 great hailstones & coals of fire ... coming  
 down on the defenced forest of the vintage ... that the gallant mighty are spoiled,  
 devoured by the ‘howling fire’: & the Ancient City shall be utterly abased,  
 low in a low place - “Shoot out Thine Arrows, & destroy them, all  
 their chariots, & all their host, with the edge of the sword.” & Isis-rh’am-el slew  
 them with a great slaughter at the Ancient City, & chased them along ...

& it came to pass as they fled from before *the Lie* ... Io-ah’sh’iri pursuing  
 by way of the ascent of the House of the Place of the Hollow,  
 where, by genius, machines were devised to rain great hailstones  
 & coals of fire down upon them as they fled along the descent<sup>1</sup>  
 to ‘the Hoed Ground’ at the entrance: & they came to the threshingfloor, & there  
 they mourned with a great & very sore lamentation - & there they died:  
*they were* more which died from the hailstones & the coals of fire than  
*they whom* the Children of *the Lie* slew with the sword – but  
 these *Five Kings* fled & hid themselves in a cave at ‘the Place of the Shepherd’.

& Io-sh’iri saith, “Roll great stones down upon the mouth of the cave\* ...

## V

Thus spake Io-sh’iri, whose name means Salvation, to the LORD  
 in the day when the LORD delivered up the *Am-ur’ru*  
 before the Children of *the Lie*: as *the Lie*, the *lamb*, his title  
 as patriarch, he said, in the sight of ‘the Promised Land Between’:

“Sun, be silent & stand thou motionless over the ‘rolling’ hills & mounts,  
 & moon, over the low plain of the Place of the Harts.”

& he also bade *them* ‘teach the Children of the Lion *the use of* the Lament of the Bow’: & the sun stood still in the midst of the heaven, & the moon stayed, until the people had avenged themselves upon their enemies – notwithstanding, humbled for the ‘lifting up’ of the abomination of *Pride of Heart* ... by mercy & by Ma’at iniquity is purged – though hand goeth in hand he shall not be held innocent nor go unpunished.

Is it not written in the Book of Io-sh’iri the Upright?

<sup>1</sup> There being about eight hundred feet (244 meters) difference in altitude between the two places.

\* *The Cave of Ka’in, wherein the body of Ab-el was hidden. Cf. GEN. 4. 10.*

Behold! it is written in the Book of Io-sh'iri the Upright."

## ii

So the sun stood still in the midst of heaven, & hasted not to go down  
about a whole day. & the moon stood still in its habitation:  
the clouds were poured forth with water: the skies sent out a sound:  
scattering mischief about, sent out abroad against persecutors: to walk in the light.

O THOU didst march through the land in indignation & ordaineth THINE Arrows<sup>1</sup>  
& the shining of THY Glittery Spears, & whet sword ... & bent the string (of the bow).

O THOU didst thresh the heathen in anger in the time of the harvest  
of *the daughters of the Ancient City*<sup>2</sup> - "Arise & thresh. O 'daughter'  
for I Will make Thy Horn iron, & I Will make Thy Hooves brass:  
& I Will Not turn away *the punishment* thereof, O *Unicorn*  
Thou Shalt beat in pieces many people<sup>3</sup> as iron breaketh in pieces & subdueth  
all *things*: & as iron that breaketh all these, shall it  
break in pieces & bruise ... & establish *a Kingdom of Nevermind!*

## - iii -

Behold! I shall make thee a new sharp threshing instrument  
having mouths with teeth: thou shalt thresh the mountains  
& beat them small, & shalt make hills as chaff.  
& with Thee, O, will I break in pieces the horse & his rider,  
& with Thee, O, will I break in pieces the chariot & his rider;  
with Thee, also, O, will I break in pieces man & woman;  
& with Thee, O, will I break in pieces the widow & the orphan;  
& with Thee, O, will I break in pieces the maid & the beau.

& there was no day like that before it or after it, that the LORD hearkened  
unto *the voice of a man*: for the LORD fought for *the Lie*.

## VI

The Voice of THY Thunder was in glory covering the heavens:  
the lightnings lighted the world & the earth was full of HIS Praise:  
the Foundation of Heaven saw & moved & shook, trembling  
because JEALOUS Was Wroth ... shining forth *on the right*, coming

<sup>1</sup> DEUT 32. 23.

<sup>2</sup> JER 51. 33.

<sup>3</sup> AMOS 1. 3. Cf. DAN 2. 44.

forth in glory, HIS Splendor reflecting from the ‘southern mountains’ ...  
that great fear-inspiring, gravel-faced Wilderness<sup>1</sup> devoid  
of green foliage: there was no vegetation & springs were few & far between:

& HE Beheld! & measured the earth; & drove asunder the nations;  
& the everlasting mountains quaked at HIM, & were scattered;  
& the perpetual hills did melt & bow, & the earth burned at HIS Presence,  
yea, the world & all that dwell therein.<sup>2</sup> The LORD hath made all *things* for HIMSELF:  
yea, even the wicked for the day of evil.

### HIS Ways Are Everlasting!

& all the singing men & all the singing women commemorate it in their lamentation  
to this day. Thy Bow was made quite naked, *according*  
to the Oaths of the Tribes, even Thy Word.

Selah

& behold! it is written in the Lamentation of the Bow: & in very deed  
for this cause Have INESS Raised thee up & made thee stand by, & spared  
that INESS Might Shew MY Power; & that MY Holy Name Be proclaimed & declared  
throughout the whole earth. (These are the *spirits*, the winding *pnuema*  
of the heavens, which wenteth forth from standing before the LORD of all the world  
for the Salvation of the People, even for salvation with Thine Anointed.)

But THOU, O GOD, judge among the heathen, & fill the *places* with the dead bodies  
& woundest many great heads out of the House of the Wicked,  
by discovering the foundation for the light foot equaleth of the young hart, or  
of one of the ‘wild roe’ in the field feeding on *lilies*, coming  
unto the naked neck of the hairy head:  
& bring them down into the Pit of Destruction: men of bloods & deceit.

Selah

I will trust & lift up the head!<sup>3</sup>

Is it not good if Grace & Peace of Ma’at Be in MY Days? MY BELOVED.

Read Psalm 7

Cf. Ps. 18 & II Sam. 22

<sup>1</sup> Cf. GEN 14. 4.-6.

<sup>2</sup> NAH. 1. 6.-9.

<sup>3</sup> Cf. ISA. 53. 12.

“ ”

Blessed & happy is every one that feareth & obey MASTER;  
 that walketh in His ways & who live by His commands.  
 So that they will fear You & walk in Your ways  
 all the time they live in the land you gave our fathers.  
 For as the heavens are high above the earth, so great is His mercy,  
 & His love, for those who have reverence & fear for Him.

For your work will provide for your needs

& thou shalt eat the fruit of the labour of thine hands:

blessings & prosperity will be yours;  
 happy shalt thou be, successful in everything you do, & it shall be well with thee,  
 so that people, the men, will say, "Verily! indeed there is reward for the righteous:  
 Verily! indeed there is a God that judgeth in the earth.

& God spoke to *the lie* in a vision at night & said,  
 "Here I Am.", he replied.  
 "A *pnuema* was secretly brought to me, my ears caught a whisper of it."  
 For God does speak - now one way, now another - though man may not perceive it.  
 & these are but the outer fringe of His works; how faint the whisper we hear of Him!  
 Who then can understand the thunder of his power?"  
 He shakes the earth from its place & makes its pillars tremble.  
 Unleash the fury of Your wrath, look at every proud man & bring him low,  
 You save the humble but bring low & look down on all those whose eyes are haughty,  
 You are king over all that are proud.  
 "Be still, & know that I am God;  
 I will be exalted among the nations,  
 I will be exalted in the earth.  
 Th'art like a wild donkey colt on a hillside,  
 proud beasts do not set foot on it, & no lion prowls there  
 a fruitful tree by a spring which spreads.  
 Thy wife shall be as a fruitful vine which spreads  
 over a wall by the side of thine house;  
 within your house  
 your sons <sup>1</sup> shall be  
 like young olive trees planted around thy table  
 which shoot.

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<sup>1</sup> Cf. the pharaonic daughters ... the Baker (Queen Hatshupsut) & her daughter, the cup-bearer (Meryt-ra, or *An'ne-seth*).

Behold! that thus shall the man be blessed that feareth & obey MASTER.

May MASTER bless thee with help from out of His Temple \* sanctuary  
 & give you aid & strengthen thee from out of the Holy Mountain:  
 all the days of thy life thou shalt see the good prosperity of the Golden City!  
 For the sake of the house of MASTER our God  
 I will seek thy good & pray for your prosperity.  
 As for such wicked as turn aside unto their crooked ways, MASTER, You punish,  
 & shall lead them forth, banished with the evildoers,  
 though the workers of iniquity who abandon Your ways flourish & spring up like new  
 grass  
 in the morning, they will be forever destroyed,  
 for all men are like the grass & all their glory is like the flowers of the field - though  
 in the morning it springs up new, by evening the grass will dry & soon wither,  
 like green flowering plants they will soon fall & die away,  
 because the *pnuema* of MASTER blows on them.

Surely the people are like stubble grass.

Therefore, as tongues of fire lick up straw & burn, & as dry grass sinks down in the  
 flames,  
 they cannot even save themselves from the power of the flame,  
 so their roots will decay & their flowers blow away like dust;  
 for they have rejected the law of MASTER Almighty  
 & spurned the *pnuema* of the Holy One of Isi-rha'm-el.

While still growing & uncut, they wither more quickly than the grass & the flowers fall,  
 but the *pnuema* of our God sets coals ablaze & stands forever,  
 & flames dart from His mouth.

Here there are no coals to warm anyone, here there is no fire to sit by.  
 The Light of *the Lie* will become a fire, their Holy One a flame;  
 in a single day it will burn & consume His thorns & His briars.

But You, MASTER, are exalted forever.

Yea! & Thou shalt see Thy children's children.  
 & peace shall be upon *the Lie*!

“THE MAPHISTOPHALES COMPACT”

## “A HYMN Of THANKSGIVING”

I give YOU thanks, O ADONAI, & Praise  
for YOU Helped *me* when no one else would;  
& saved *me* in the greatness of your mercy,  
from the many troubles *that I have known* –  
from the glaring hatred of enemies  
who wanted to put an end to my life.

I was once brought face-to-face with death, *and*  
then remembered How Merciful YOU Are:  
*that* YOU rescue those who rely on YOU  
& save them from enemies who surround:  
from here on earth I Prayed *for protection* –  
I was helpless & YOU Answered *my prayer*.

YOU Saved *me* from the threat of destruction  
(&) so I Sing *this A Hymn of Thanksgiving*.

Someone was in my mind just now

& so I was lost in thought.

DANTE, *la vita nouva*

## “On THE NARRATIVE OF THE SINFUL WOMAN”

During each day JESUS was teaching in the temple;  
 & during each evening, HE went out to lodge on the hill known as Mount Olivet.<sup>1</sup>  
 & all the People, every one of them, went to *his* own home.<sup>2</sup>  
 & in the early morning HE returned again to the temple courts,  
 & all the people rushed to the temple & gathered around to listen to HIM;<sup>3</sup>  
 & sitting down, HE taught them: the teachers of the law,  
 the scribes & the doctors & the professors,  
 & Pharisees then brought forward a woman discovered committing adultery;  
 & placing her *in the center*, they addressed HIM : “TEACHER,  
 this woman has been caught committing adultery, in the very act. Now  
 Moses, in the law, commanded us to stone such as her;  
 what, then, do YOU say about her?”

& this *they* said, however, tempting HIM, for the purpose of entrapping HIM,  
 in order that they might *whereof* lay an accusing information against HIM.  
 JESUS, however, stooped down, & *wrote* on the ground *with HIS finger*.<sup>4</sup>  
 But, as they continued to question HIM, HE raised HIMSELF, & said to them :  
 “The hands of the witnesses must be the first in putting *her* to death;  
 & then the hands of all the People afterwards.  
 You must purge the evil wickedness from among you.<sup>5</sup>  
 But no one is to be condemned to death on the testimony of only one witness.<sup>6</sup>  
 You saying, ‘Commit not adultery’ – you are an adulterer!<sup>7</sup>

**Whoever among you is without sin, let him throw at her the first stone.**

Therefore, *man*, you are inexcusable in condemning anyone;  
 for by what you condemn in another you convict in yourself,  
 for you practice the self-same things that you reprove.”<sup>8</sup>

& again stooping down, HE *wrote*<sup>9</sup> on the ground *with his finger*.

<sup>1</sup> LUKE 21. 37.

<sup>2</sup> JOHN 7:53(8:11).

<sup>3</sup> LUKE 21:38.

<sup>4</sup> Cf. MATT 26. 56.

<sup>5</sup> DEUT 17. 7.

<sup>6</sup> NUM 35. 30b.

<sup>7</sup> ROM 2. 22a.

<sup>8</sup> ROM 2. 1.

<sup>9</sup>

& HIS hearers, being conscience-stricken, crept out one by one,  
 beginning from the eldest *even* down unto the last, the youngest;  
 JESUS being left alone, & the woman standing where she was *in the center*.

JESUS then raising HIMSELF, & seeing none but the woman, HE said to her : “Why, woman, where are your accusers? has no one passed sentence upon you?”

“None, SIR,” was her reply.

“Neither do I pass sentence upon you,” said JESUS; “go now,  
 & from this moment sin no more.”

• • •

For GOD did not send HIS SON into *the world* to condemn *the world*,  
 but to save *the world* through HIM.<sup>1</sup>

*One flesh.*

I COR 6. 16.

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“... not a perpetual motion machine.”

TESLA, falling to his knees, & sketching  
 — *alternating currents*, the electrical equivalent of ‘the wheel.’

<sup>1</sup> JOHN 3. :17. Cf. 2 PET 3. 8.

## “THE FABULOUS LEGENDS OF THE REDOUBTABLE SHIM’SH-ON, THE NAZARITE”

### I

Again THE HOLY PEOPLE did evil in THE EYES of OUR SOVEREIGN LORD,  
 Blest Is Our SOVEREIGN LORD  
 & Blest ART THE EYES of OUR SOVEREIGN LORD  
 so OUR SOVEREIGN LORD delivered them into the hands of THE SEA PEOPLE for forty years.  
 Blest Is Our SOVEREIGN LORD *Who Delivered the Holy People that did evil.*

• • •

### *A.L.M.*

A certain man of the Shephinhah town of Khore’ah-eleth in the low hill country, between Retinu’s central mountain range & the coastal Plain of the Pelasgoi Pentapolis, named el-Mano’ah, raised *a lion’s cub from the Clan of the Viper*. He had two wives; one was called An’na-ah & the other Nin’na-ah. Nin’na-ah had produced many children, in contrast with An’na-ah who had none. Nonetheless, Nin’na-ah was loved less than An’na-ah & so she ridiculed An’na-ah’s barrenness, especially at the time of ‘the family’s annual visit to THE TABERNACLE’.

*The TABERNACLE is blest.*

Year after year this man went up to the heights at Ta’anaq Sh’il-oh, in the highlands of Sh’om-ur, where *the Clan of the Watchers were stewards*, going from his town to worship & sacrifice to MOST HIGH GOD ALMIGHTY

Blest Is Most High God ALMIGHTY

at THE TABERNACLE, where I’lu was the High Priest of OUR SOVEREIGN LORD.

Blest Is OUR SOVEREIGN LORD MOST HIGH GOD ALMIGHTY

Whenever *the day* came for el-Mano’ah to sacrifice, he would give portions of *the meat* to his wife Nin’na-ah & to her ten sons & all her daughters. But to An’na-ah he gave a double portion because he loved her, though OUR SOVEREIGN LORD *Had Closed* her womb:

OUR SOVEREIGN LORD Is *blest*

& because OUR SOVEREIGN LORD had closed her womb,

OUR SOVEREIGN LORD Is *blest*

her rival kept provoking her in order to irritate her.  
 This went on year after year.

Whenever An’na-ah went up to THE HOUSE of OUR SOVEREIGN LORD,

Blest Is OUR SOVEREIGN LORD

& Blest Is The HOUSE of MOST HIGH GOD ALMIGHTY

her rival provoked her till she wept & would not eat.  
 el-Mano’ah her husband would say to her, “An’na-ah, why are you weeping?

Why don't you eat? Why are you downhearted?  
 Don't I mean more to you than ten sons?"  
 A voice cried out, 'Cry out!' & she cried out, "What shall I cry?  
 My heart is blighted & withered like grass,  
 & all its glory is like green plants & flowers of the field.  
 The grass withers & the flowers fall,  
 because THE BREATH of OUR SOVEREIGN LORD blows upon them,  
 Blest Is The BREATH of OUR SOVEREIGN LORD *which dost blow upon us*  
 while still growing & uncut,  
 surely ten sons whither more quickly than grass,  
 drained of power, dismayed & put to shame.  
 They are like the plants in the field, like tender green shoots,  
 like grass sprouting on the roof, scorched before it grows up.  
 What more could have been done for my vineyard than I have done for it?  
 When I looked for good grapes, why did it yield only bad?  
 Because of this, *all hands* will go limp  
 & every knee will become as weak as water,  
 every man's heart will melt: & my heart will soon die away – though  
 in the morning it springs up new, by evening it is dry & withered.  
 I forgot to eat my food.  
 The grass withers & the flowers fall,  
 but THE WORD of OUR SOVEREIGN LORD IS *Eternal*.  
 Blest Is The ETERNAL WORD of OUR SOVEREIGN LORD  
 & IT *Stands Forever Firm* in the heavens."

el-Mano'ah prayed to OUR SOVEREIGN LORD

Blest Is OUR SOVEREIGN LORD

& Blest art *those* Whom PRAY TO MOST HIGH GOD ALMIGHTY

"O LORD GOD ALMIGHTY – remember me.

Blest Art THOU O MOST HIGH GOD ALMIGHTY:

**There Is One True God**

please *strengthen me* just once more

& let me with one blow get revenge on *THE FALLEN ONES*.

THY *Regal* Sovereignty invested in *my scepter* will not turn aside,

Blest Is THY *Regal* Sovereignty O LORD MOST HIGH GOD ALMIGHTY

neither the power of *the staff* to command from *between my feet*, until

comes to whom tribute belongs the obedience of Ta'anaq Sh'il-oh:

though the kings of the earth conspire & rage & take their stand,

& though the tongues of the nations plot in vain & the rulers gather people

together against YE O LORD GOD ALMIGHTY & against THINE ANOINTED ONE.

**BLEST ART THOU – O LORD GOD ALMIGHTY**

& Blest Is THINE ANOINTED ONE."

Now then, sterile An'na-ah was a priestess, divinely appointed & regulated  
 by oath, obligated, & by pledge,  
 her avowing lips uttering no rash promises,  
 she remained childless, being forbidden to bear children: & she gave  
 her bond-maid, a hierodule serving in THE TABERNACLE,

to bear a child for her; & she vowed to GOD,  
that, if she could bear a son, she, in keeping with *her VOW*, wouldst give him  
to OUR SOVEREIGN LORD for HIS Service at THE TABERNACLE  
as soon as he was weaned.

Blest Is OUR SOVEREIGN LORD GOD WHO Dost List & Hear the Prayers of those who serve HIM  
& Blest art those whom are For His Service at the Tabernacle.

Now I'lu the High Priest was seated in a chair outside  
by the doorpost of THE TABERNACLE,  
& seeing *her lips* move in bitterness of soul as she wept inaudibly,  
at first suspected that she had overindulged in wine & was drunk, & rebuked  
the righteous woman who had actually been praying extendedly  
before OUR SOVEREIGN LORD there in front of THE TABERNACLE

Blest Is OUR SOVEREIGN LORD & The TABERNACLE THEREOF is Blest.  
& she made A VOW, saying, "O ALMIGHTY LORD - MOST HIGH LORD GOD ALMIGHTY,  
O ALMIGHTY LORD - MOST HIGH LORD GOD ALMIGHTY - THOU ART BLEST  
if you will only look upon your servant's misery & remember me,  
& not forget your servant but give her a son,  
then I will give him to YE for all the days of his life,

BLEST ART THOU - O MOST HIGH LORD GOD ALMIGHTY  
& for all the days of his life, no razor will ever be used upon his head."

S'al-a'mn.

As she kept praying to Our Sovereign Lord,

Blest Is OUR SOVEREIGN LORD  
the High Priest I'lu observed her mouth – An'na-ah was praying in her heart,  
& her lips were moving  
but her voice was not heard. I'lu thought  
that she was drunk & he said to her,  
"How long will you keep on getting drunk? Get rid of your wine."  
"Not so, my lord," An'na-ah replied, "I it am a woman who is deeply troubled.  
I have not been drinking wine or beer; I was pouring out my soul to OUR BLEST LORD.

OUR LORD IS ONE

Do not take your servant for a wicked woman;  
I have been praying here out of my great anguish & grief,"  
& THE ANGEL of OUR SOVEREIGN LORD appeared to her,

Blest Is OUR SOVEREIGN LORD  
& Blest is The ANGEL of OUR SOVEREIGN LORD

THE LAMP OF GOD –

Blest is The LAMP of MOST HIGH GOD ALMIGHTY  
*which* had not yet gone out  
& they lay down in THE TABERNACLE where was *the Ark of Covenant*.

Blest is The TABERNACLE That Keepeth therein *the Ark of the Covenant*.  
& YOU Spoke by THE HOLY SPIRIT

YE SPAKE by THE HOLY SPIRIT Which Is BLEST  
through *the mouth* of Your Servant, saying, "You are  
The ONE TRUE GOD – I AM THAT I AM  
sterile & childless, but you are going to conceive & have a son.  
Now see to it that you abstain from wine & any other intoxicating beverage;

neither eat any product of the vine, whether unripe, ripe, or dried,  
not even the seeds or skins, nor drink any of its juice,  
whether in the fresh or fermented or vinegar state.

Let the vine remain un-pruned. & do not eat anything unclean, because  
you will conceive & bear a son. Do not cut the hair of your heads.

No razor shall know this boy's head, because  
he is to be **A Holy Nazarite**, set apart to OUR SOVEREIGN LORD,

O MOST HIGH LORD GOD ALMIGHTY *THOU ART BLEST*  
& Blest is **the Holy Nazarite** *YE Settesth Apart*

separated from birth: & the hair of his head must grow long. & like a high priest,  
so too a Nazarite must not go near or come into contact, touching a dead soul,  
even if an accident occurred inadvertently beyond the Nazarite's control;  
even that of the closest relative – whether father or mother or brother or sister; he  
must not make himself ceremonially unclean on account of them, because  
of **the Vow of Nazariteship**: & he wouldst have to start counting *the Days*  
of **the Vow** as stipulated at the start. & as even the hairs on the head are numbered,  
so are the days; & by letting the locks of the hair on his head grow,  
neither cutting the side locks short around, nor destroying the extremity of the beard  
with grooming, the symbol of his dedication & consecration,  
such serving as a crowning sign on his head, by which all could quickly recognize  
his **Holy Nazariteship**, a natural reminder that he is in a position  
in-discretionarily different from other people & should be mindful of being  
in a submissive position under OUR SOVEREIGN LORD's Arrangement –

Blest Is OUR SOVEREIGN LORD

& Blest Is His Divine Arrangement of **Holy Nazariteship**.

guaranteeing full & complete protection & safety: so, by such requirements,  
not a hair of his head will perish or fall, & he will be a man  
ceremonially clean & undefiled, in accordance with the rules & regulations;  
& he will celebrate, not for the plaudits of men  
due to a showy display of fanatical asceticism,  
not being cut off from THE HOLY PEOPLE, but  
his dedication will impress the importance of self-denial  
& complete submission to THE WILL of OUR SOVEREIGN LORD –

Blest Is OUR SOVEREIGN LORD

& Blest is *complete submission to* The WILL of OUR SOVEREIGN LORD.

& he will not bear the consequences of sin.

& he will begin the deliverance of THE HOLY PEOPLE  
from the hands of the five foreign Lords of the Pentapolis."

"If you will without failure," she answered THE ANGEL of OUR SOVEREIGN LORD,  
Blest Is OUR SOVEREIGN LORD

& Blest is The ANGEL of OUR SOVEREIGN LORD

"give to my slave girl a male offspring, I will give him to OUR SOVEREIGN LORD

Blest Is OUR SOVEREIGN LORD

& all the days of his life & he shall drink no wine

nor strong fermented beverages or intoxicating drink at all."

But, upon her reply, learning of her sober fervor & sincerity,

that she had spoken out of the abundance of her concern & vexation,

the High Priest I'lu expressed the wish  
*that THE BLEST SPIRIT HOLY* would grant her petition:

THE SPIRIT HOLY Is Blest

& she said, "May your servant find favor in your eyes."

I'lu answered, "Go in peace." – after An'na-ah had traveled some distance.

"& may **THE ONE TRUE GOD** of THE HOLY PEOPLE grant you what you ask of Him."

**Blest Is The ONE TRUE GOD of The Holy People**

Then the woman went to her husband & told him, "A MAN of GOD came to me.

Blest is *the man of The ONE TRUE GOD*

He looked like AN ANGEL of GOD, very awesome.

Blest is *the angel of The ONE TRUE GOD*

I didn't ask him where he came from, & he didn't feign to tell me his Name.

Blest Is **The ONE TRUE GOD**

& Blest Is THY HOLY NAME O LORD GOD

& *The HOLY NAME of The ANGEL of OUR SOVEREIGN LORD is Blest.*

But He Spake, & so ordered me, saying, 'This is what OUR SOVEREIGN LORD says:

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

& Blest is *What OUR SOVEREIGN LORD – The ONE TRUE GOD - Doest Say*

I Clearly Reveal INESS to you

**INESS IS ONE**

& *your house will conceive & give birth to a son.*

Mark: you shall drink no wine or other fermented drink & do not eat anything unclean,  
because the boy shall be **A Holy Nazarite** from birth unto *the day of his death.*"

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

& Blest is *the Holy Nazarite of OUR SOVEREIGN LORD – The ONE TRUE GOD*

Then el-Ma-no'ah prayed to OUR SOVEREIGN LORD,

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

"O LORD GOD, I beg you,

*Blest Art THOU – O LORD GOD*

let THE ANGEL sent to us come again & teach us how to bring up the unborn boy

Who Is *By THY Graciousness to Come* into this world

& favor my beloved wife's long barren womb."

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

& Blest is *The ANGEL Who Is THY Graciousness beCome Quickly.*

& *those who pray & beg OUR SOVEREIGN LORD's tender mercies blest arthe.*

GOD ALMIGHTY Heard el-Mano'ah,

Blest Is GOD ALMIGHTY *Who Dost List & Hear the prayers of those who beg.*

& THE ANGEL of OUR SOVEREIGN LORD

Blest Is OUR SOVEREIGN LORD

& Blest is *The ANGEL of OUR SOVEREIGN LORD*

again came to the woman while she was out in the field;

but her husband el-Mano'ah was not with her.

The woman hurried to tell her husband, "He's here!

THE MAN who appeared to me the other day!"

& THE ANGEL of OUR SOVEREIGN LORD

Blest Is OUR SOVEREIGN LORD

& Blest is *The Holy Angel of OUR SOVEREIGN LORD*

appeared to el-Mano'ah near the *great oak trees* of Kiriath-Hazar'addar

while he was sitting at the entrance of his tent *in the heat of the day.*  
 el-Manoah looked up & saw THE ANGEL of OUR SOVEREIGN LORD standing nearby.  
 Blest Is OUR SOVEREIGN LORD  
 & Blest is The HOLY ANGEL of OUR SOVEREIGN LORD

When he saw *THEM*,<sup>1</sup> he got up & followed his wife. He hurried  
 from the entrance of *his tent* to meet THE MAN standing nearby  
 & bowed low to the ground. When he came to THE MAN,  
 he said, "Are you THE ONE Who Talked to my wife?"  
 "I AM," HE said.

I AM THAT I AM

Then el-Mano'ah inquired of THE ANGEL of OUR SOVEREIGN LORD,  
 Blest Is OUR SOVEREIGN LORD  
 & Blest is The HOLY ANGEL of OUR SOVEREIGN LORD  
 "What is YOUR NAME, so that we may honor you When YOUR WORD Comes *True*?  
 Please tell me YOUR NAME? Suppose I go to THE HOLY PEOPLE & say to them,  
 'MOST HIGH GOD ALMIGHTY, THE ONE TRUE GOD of *Our Father in Paradise*,  
 Blest Is MOST HIGH GOD ALMIGHTY – The ONE TRUE GOD of *Our Father in Paradise*  
 Blest is *Our Father in Paradise*

*WHO* hast sent me to you,'  
 & they ask me, 'What is His Name? Then what shall I tell them?'  
 But He replied, "Why do you ask MY NAME?

I AM THAT I AM

BLEST IS MY HOLY NAME – IT IS Wonderful Beyond Understanding."

Blest Is THY HOLY NAME – IT IS Wonderful Beyond Understanding.

So el-Mano'ah asked him, "When *Your Words* are fulfilled,  
 what is to be *the rule* for the boy's life & work?"  
 THE ANGEL of OUR SOVEREIGN LORD answered,

Blest Is The ONE TRUE GOD

"Your wife must do all the things that I have told her.  
 She must not eat anything that comes from the grapevine,  
 nor drink any fermented beverage, neither wine nor any beer,  
 & she must not eat anything unclean.

She must do everything I COMMANDED *her*."

Then THE ANGEL of OUR SOVEREIGN LORD, said,

Blest AM I THAT I AM, Who Saith, I AM THAT I AM Wonderful Beyond Understanding

"You & your son are not to drink wine or any other fermented drink, whenever  
 you go into THE TENT OF MEETING, or you will die."

Truly is The TENT OF MEETING blest.

el-Mano-ah said to THE ANGEL of OUR SOVEREIGN LORD,

Blest Is OUR SOVEREIGN LORD – The ONE TRUE GOD  
 & Blest art Thou – O YE ANGEL of The ONE TRUE GOD

"We would like *You* to stay until we prepare a young goat for you.  
 Let me get for you something to eat, so you can be refreshed & then  
 Go on your way – now that you have come to your servant."  
 "Very well, do as you say:" replied THE ANGEL of OUR SOVEREIGN LORD,

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<sup>1</sup> The three magi from Bread Mountain – & The ONE TRUE GOD. MA'AT(t) is most blest. Cf. GEN 1.26a.

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

Blest is The *HOLY ANGEL* of **The ONE TRUE GOD**

“even though you detain me, I will not eat any of your food.

But if you prepare a burnt offering, offer it to **OUR SOVEREIGN LORD.**”

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

But he insisted so strongly that *they* did go with him & entered *his house*.

*The steward* took them into THE TENT OF MEETING, gave them water to wash their feet & provided fodder for their donkey’s.

He said, “If I have found favor in *YOUR EYES*, O my LORD, do not pass *YOUR servant* by.

Blest ART The EYES of OUR SOVEREIGN LORD – **The ONE TRUE GOD**

Blest is The *HOLY ANGEL* of **The ONE TRUE GOD**

Let a little water be brought, & then you may all wash your feet & rest under this tree.”

So el-Mano’ah hurried into *the tent* to An’na-ah. “Quick,” he said, “get three seahs, (which is about 22 liters), of fine flour & knead it & bake some bread.” So she went to *the house of her brother*, who was lying down, & prepared some food for him. She took some dough & kneaded it, an ephah<sup>1</sup> of bread, about 3/5 bushel, without yeast in *his sight* & baked it.

Then el-Mano’ah ran to the flocks & selected a choice, tender young goat, &, together with the grain offering, sacrificed it on *A Rock* (to OUR SOVEREIGN LORD).

Blest Is OUR SOVEREIGN LORD – **The ONE TRUE GOD**

He then brought some curds of milk & fat of the offering that had been prepared, a meal for them:

putting the meat in a basket & its broth in a pot, he brought them out, & set these offerings before him under *the Oak*. & they ate. While they ate THE ANGEL of OUR SOVEREIGN LORD stood

Blest is The ANGEL of OUR SOVEREIGN LORD – **HE IS blest**

near them under *the Oak* in the garden *in the cool of the day*,

**HE** Called to the man, “Where is your wife An’na-ah?”

**Blest Is HE – The ONE TRUE GOD**

• • •

Once they had finished eating & drinking … *she stood up*.

“May I continue to find favor in *Your Eyes*, O my Lord,” she said.

Blest ART THOU - O LORD GOD

& Blest Art THINE EYES which bestow favor – O my LORD GOD

“You have given me comfort & have spoken kindly to your servant – though I do not have the standing of one of your slave girls.”

Then she took the pan & served him the bread, but he refused to eat.

“Send everyone out of here,” **HE** said.

**Blest Is HE - The ANGEL of OUR SOVEREIGN LORD**

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<sup>1</sup> EX 16. 36. An *omer* is the tenth part of an *ephah*.

So everyone left **HIM**.

**Blest Is HE – The ONE TRUE GOD**

Then I'lu said to An'na-ah, "Bring the food here into my bedroom  
 So that I may eat from your hand." & An'na-ah took *the bread*  
 she had prepared & brought it to her brother I'lu in his bedroom.  
 but when she took it to him to eat, he grabbed her, & caught her by her cloak,  
 & said, "Come to bed with me, my sister. I will teach the decrees & laws,  
 & show you *THE WAY* to live! & the duties you are to perform!"  
 But she left her cloak in his hand & ran out of the house.  
 "Don't my brother!" she said to him.  
 "Don't force me. Such a thing should not be done in the Promised Land Between!  
 Don't do this wicked thing. What about me?  
 Where could I get rid of my disgrace? & what about you?  
 You would be like one of *the wicked fools* in the Promised Land Between.  
 Please speak to our brother; he will keep me from being married to you."  
 But he refused to listen to her,  
 & since he was stronger than she, he raped her.  
 Then I'lu hated her with intense hatred.  
 In fact, he hated her more than he had loved her. I'lu said to her, "Get up & get out!"  
 "No!" she said to him. "Sending me away would be a greater wrong  
 than what you have already done to me."  
 Then THE ANGEL of OUR SOVEREIGN LORD said, "**I Will** surely return *to you*  
 about this time next year, at THE APPOINTED TIME,  
 because *Those Who Are Led by THE HOLY SPIRIT of GOD ALMIGHTY*  
**Are THE SONS OF GOD ALMIGHTY.**

*Selah*

& An'na-ah your wife will have a son.  
 I will establish MY COVENANT as *an Everlasting Covenant*  
 between ME & you & your descendants after you for the generations to come,  
 TO BE your GOD – & THE ONE TRUE GOD of your descendants after you."  
 (el-Mano'ah did not realize *that It Was THE ANGEL of OUR SOVEREIGN LORD.*)

Blest is The ANGEL of OUR SOVEREIGN LORD

Now An'na-ah was listening at the entrance to *the tent*, which was behind him.  
 el-Mano'ah & An'na-ah were already old & well advanced in years,  
 & An'na-ah was already past the age of child bearing.  
 So An'na-ah laughed to herself as she thought, "After I am worn out  
 & my master is old, will I now have this pleasure?" Without weakening  
 in his faith, el-Mano'ah faced the fact that his body was as good as dead – since  
 he was about a hundred years old - & that An'na-ah's womb was also dead.  
 Then OUR SOVEREIGN LORD said

Blest Is OUR SOVEREIGN LORD *Who Spake*

to el-Mano'ah, "Why did An'na-ah laugh & say,  
 'Will I really have a child, now that I am old?' Is anything too hard for GOD ALMIGHTY?  
 Blest Is GOD ALMIGHTY  
 I will return to you at THE APPOINTED TIME next year & An'na-ah will have a son."  
 An'na-ah was afraid, so she lied & said, "I did not laugh."

But **HE Knew** her thoughts & Said

Blest Is **HE Whom Knew & Spake**

to her, "Yes, you did laugh. But you *Will Rejoice*

*in GOD ALMIGHTY;* all who swear by THE HOLY NAME of GOD *will praise HIM,*

Blest Is The HOLY NAME of GOD

while *the mouths of liars* will be silenced. The upright see & rejoice,  
but all *the wicked & fools* shut their mouths. So the poor have HOPE;

Blest is HOPE

& injustice shuts its mouth. For *he* has oppressed the poor  
& left them destitute; *he* has seized *houses he did not build.*

Woe to *you who add house to house* & join field to field  
till no space is left & you live alone in the land."

THE ANGEL of OUR SOVEREIGN LORD *Said to her,*

Blest Is The ANGEL of OUR SOVEREIGN LORD, *Who Spake*

"Take *the meat* & the unleavened bread,  
place them on *this Rock*, & pour out *the broth.*"

& An'na-ah did so.

& with the tip of *the Staff* that was *in HIS HAND,*

THE ANGEL of OUR SOVEREIGN LORD touched *the meat* & the unleavened bread.

Blest Is The ANGEL of OUR SOVEREIGN LORD, *Who Toucheth*

& THE ANGEL of OUR SOVEREIGN LORD did an amazing thing

Blest Is The ANGEL of OUR SOVEREIGN LORD, *Whom Amazing Didst*

while el-Mano'ah & his wife watched. As *the Flame* blazed up,

fire flared from *the Rock* toward heaven, consuming *the meat* & the bread.

& THE ANGEL of OUR SOVEREIGN LORD ascended in *the Flame* & disappeared.

Blest Is The ANGEL of OUR SOVEREIGN LORD *in the flame.*

Then there came *A Voice* from above the expanse over their heads –

above the expanse over their heads was what looked like a throne of sapphire  
& lapis lazuli was set in place, high above & exalted,

THE ANGEL of OUR SOVEREIGN LORD *Took HIS Seat* on the throne,

Blest Is The ANGEL of OUR SOVEREIGN LORD & *GLORIOUS*

a figure like that of *A MAN.* *They saw that*

from what appeared to be *HIS WAIST up* he looked like Glowing Metal, as if full of fire,  
& that from there down he looked like fire;

& Brilliant Light surrounded him.

Like the appearance of *A RAINBOW IN THE CLOUDS on a rainy day,*

so was *the radiance* around HIM:

*all THE HOST OF HEAVEN standing* around Him

Blest Is HE & *all The HOST OF HEAVEN Around HIM*

on HIS Right & on HIS Left.

Therefore *to hear THE WORD of OUR SOVEREIGN LORD.*

**I AM THAT I AM**

Seeing this, el-Mano'ah & his wife were terrified;

they had no strength left, their faces turned deathly pale, & helpless,

they fell prostrate with their faces to the ground, exclaiming, "Ah, GOD ALMIGHTY!"

GOD ALMIGHTY Is *blest*

I have seen THE ANGEL of OUR SOVEREIGN LORD *face to face!*"

The ANGEL of OUR SOVEREIGN LORD is *blest*  
 But OUR SOVEREIGN LORD Said *to them*, “Peace!

OUR SOVEREIGN LORD – **The ONE TRUE GOD Is blest**  
**PEACE is blest**

Do not be afraid. You are not going to die.”

Then they heard ME *Speaking*,

**I AM THAT I AM**

& as they listened to ME,

**I AM THAT I AM**

& they fell into a deep sleep, their faces to the ground.

**I AM THAT I AM**

Then I touched them with MY HAND & I Raised them

MY HAND TOUCHETH & I RAISE

trembling on their hands & knees.

**Blest Am I – The WORD**

I Said, “O An’na-ah, you who are highly esteemed,  
 consider carefully THE WORDS I AM About To Speak to you,  
 & stand up, for I Have Now Been Sent to you.”

**Blest Am I – The WORD**

& when HE Said *This* to her,

**Blest Is HE WHO SPAKE – THE WORD ‘I AM THAT I AM’**

she stood up

trembling.

Then HE continued, “Do not be afraid, An’na-ah.

**Blest art Thou Amongst Women**

Since the first day you set your mind to gain understanding  
 & to humble yourself before your GOD, your Words were heard,

Blest Is GOD Who Heard thy Words  
 & Blest the MA’A(t) of thy Voice

& I have come in response to them.” While HE was saying this to her,  
 she bowed with her face to the ground & was speechless.

Selah

Then something that looked like a man’s hand touched her lips,  
 & she opened her mouth & began to speak. She said  
 to THE ONE Standing before her,

**Blest is THE ONE**

“I am overcome with anguish because of THE VISION, O my Sovereign LORD,

Blest Art THOU, O my LORD  
 & Blest Is THY VISION, O my LORD

& I am helpless. How can I, YOUR servant, talk with YOU,  
 O my Sovereign LORD?

**Blest Art THOU, O my LORD**

My strength is gone & I can hardly breath.”

Again THE ONE who looked like a man touched her & gave her strength.

“Do not be afraid, O woman highly esteemed,” he said. “PEACE!”

**PEACE is blest**

Be strong now, be strong. Stand up on your feet & I will speak to you.”

As HE Spoke, THE HOLY SPIRIT Went into her & Raised her to her feet,

**Blest Is The HOLY SPIRIT that Raiseth Up**

& she heard HIM Speaking to her.

& when HE Spoke to her, she was strengthened & said, "Speak,  
O my Sovereign LORD,

since You Have Given me Strength."

Blest Is The HOLY SPIRIT that Spake

Blest Art THOU, O my Sovereign LORD

"As soon as you began to Pray, an answer was given,  
which I have come to tell, for you are highly esteemed. Therefore  
consider the message & understand the Vision."

While they were praying & confessing,  
weeping & throwing themselves down before THE HOUSE OF GOD,  
a large crowd of the HOLY PEOPLE – men, women & children, gathered around *them*.  
*They* too wept bitterly.

When *they* heard! THE VOICE OUT OF THE DARKNESS!

While *the mountain* was ablaze with fire,  
all the leading men of the Tribes & the elders came:  
when they joined forces,  
when they advanced together,  
they saw her & were astounded;

& the Terror & Dread of OUR SOVEREIGN LORD fell upon all around them

Blest Is OUR SOVEREIGN LORD & Terrible & Dreadful

& no one pursued them. & she said, "OUR SOVEREIGN LORD,

Blest Is OUR SOVEREIGN LORD

*our* GOD has shown us HIS GLORY & HIS MAJESTY,

Blest Is OUR SOVEREIGN LORD

Glorious & Majestic Is OUR SOVEREIGN LORD

& we have heard HIS VOICE from THE FIRE.

OUR SOVEREIGN LORD Is Glorious & Majestic  
& His Fiery VOICE Is Terrible & Dreadful

Today we have seen that a man can live even if GOD speaks to him.

But now,

why should we die?

This GREAT FIRE will consume us, & we will die

if we hear THE Fiery VOICE of OUR SOVEREIGN LORD GOD any longer."

Blest Is The ONE TRUE GOD

& Blest Is THE Fiery VOICE of The ONE TRUE GOD

When THE ANGEL of OUR SOVEREIGN LORD did not show HIMSELF again  
to el-Mano'ah & his wife,

el-Mano'ah realized that it was THE HOLY ANGEL of OUR SOVEREIGN LORD.

Blest Is OUR SOVEREIGN LORD

& Blest is THE HOLY ANGEL of OUR SOVEREIGN LORD

"We are doomed to die!" he said to his wife.

"We have seen MOST HIGH GOD ALMIGHTY.

Blest Is MOST HIGH GOD ALMIGHTY.  
For what mortal man has ever heard THE VOICE of ***the LIVING GOD***  
Blest IS OUR SOVEREIGN LORD ***the LIVING GOD***  
& Blest IS THE VOICE of OUR SOVEREIGN LORD ***the LIVING GOD***  
Speaking Out Of Fire, as we have, & survived?"  
*Blest Is The LIVING GOD – I AM THAT I AM*

**MA'A(t)**

“ARTHE THOU TO Me<sub>us</sub>”<sup>1</sup>

A . L . M .

Blessed & happy is *every one* that feareth & obeyeth GOD;  
that walketh in THY WAY & who liveth by THINE Command.

So that *they* will fear YOU & walk in YOUR WAY

*There is Only ONE WAY*  
all the time *they* live in the Land YE Gaveth Our Father *in Paradise*.

*S'al-a'men. BLEST YE* Our Father *in Paradise*  
For as the heavens are high above *the earth*, so great is THY MERCY,  
& YOUR LOVE, for those who have reverence & fear for YE.

*Ours IS A LIVING GOD*

For YOUR WORK Will Provide for YE *our needs*  
& THOU Shalt Eat *the fruit* of the labour of THINE HANDS:

*The FRUIT YE Blest*

Blessings & Prosperity Will BE YOURS;  
Happy Shalt THOU BE, Successful in Everything YOU DO,  
so that people, *the men*, will say,

*it shall be well with thee*

"Verily! indeed there is reward for *the Righteous*:  
Verily! indeed there is A GOD that JUDGETH *in the earth*.

*ii*

& GOD Spoke to THE PEOPLE in A VISION at night & said,

"*Men! Men!*"

"Here I Am.", *they* replied.

"*A pnuema was secretly brought to ME, MY EARS Caught a whisper of it.*"  
**I AM THAT I AM**

• • •

For GOD Does Speak - now one way, now another - though man may not perceive it.

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<sup>1</sup> EX 4. 25d.

& these are but the outer fringe of HIS Works; how faint *the Whisper we Hear of HIM!*  
**GOD IS GREAT**

Who then can understand the Thunder of his power?

**The WORD**

**YE** Shaketh *the earth* from its place & makes its pillars tremble.

**PEACE IS Blest**

Unleash *the fury* of YOUR Wrath, look at every proud man & bring him low,  
 YOU Save *the Humble* but bring low & look down on all those whose eyes are haughty,  
 YOU ARE KING over all that are proud.

**KING OF KINGS & LORD OF LORDS**

**Be still & know that I AM THAT I AM GOD;**

**T'ΑΩ**

I WILL BE Exalted *among the nations*,  
 I WILL BE Exalted *in the earth*.  
 Th'art like **A Wild Donkey Colt on a hillside**,  
 proud beasts do not set foot on it, & no lion prowls there –  
*A Fruitful Tree* by a spring which spreads.

**EXALT ME**

Thy wife *shall be as a fruitful vine which spreads*  
 over a wall by the side of thine house;  
 within your house  
 your sons shall be  
 like young olive trees planted around thy table  
 which shoot.

Behold! *that thus shall the man be blessed that Feareth & Obeyeth GOD.*

**GOD IS GREAT**

*iii*

**GOD BLESS ye**

*May GOD Bless thee with help from out of HIS TEMPLE Sanctuary*  
 & give ye aid & strengthen *thee* from out of THE HOLY MOUNTAIN:  
 all the days of thy life thou shalt see the good prosperity of THE GOLDEN CITY!  
 For the sake of THE HOUSE of *our GOD*

*There is ONE TRUE GOD*

I Will Seek THY GOOD & Pray for YOUR Prosperity.

**L . H . P .**

As for such *wicked* as turn aside unto *their Crooked Ways, LORD, YOU Punish,*

**ΜΑ'Α(t)**

& shall lead *them* forth, banished with the evildoers,  
 though the workers of iniquity who abandon YOUR WAYS flourish & spring up like new  
 grass  
 in the morning, they will be forever destroyed,

*forever destroyed*

for all *men* are like the grass & all their glory is like the flowers of the feild - though

in the morning it springs up new, by evening the grass will dry & soon wither,  
 like green flowering plants they will soon fall & die away,  
 because *the pnuema* of GOD blows on them.

*the pnuema of GOD IS Blest*

Surely the people are like stubble grass.  
 Therefore, as tongues of fire lick up straw & burn,  
 & as dry grass sinks down in the flames,  
 they cannot even save themselves from the power of the flame,  
 so their roots will decay & their flowers blow away like dust;  
 for they have rejected **THE LAW of GOD ALMIGHTY**

**GOD IS HOLY**

& spurned *the pnuema* of **THE HOLY ONE of THE LAW**.

**GOD IS LAW**

While still growing & uncut, they wither more quickly than the grass & the flowers fall,  
 but *the pnuema* of our GOD Sets Coals Ablaze & stands forever,  
 & flames dart from HIS MOUTH.

*The WORD Was in the beginning*

Here there are no coals to warm anyone, here there is no fire to sit by.

THE LIGHT of GOD will become a fire, *their Holy One a flame*;  
 in a single day it will burn & consume HIS Thorns & HIS Briers.

**Here am I**

But **YE, among the nations, in the earth, ARTHE EXALTED forever.**

*forever exalting*

*Yea!*

& THOU *Shalt SEE THY CHILDREN'S CHILDREN.*

*Yea!*

& PEACE *Shall BE upon me.*

**S'al-a'mn**

Cf. EX 3:2-5, 14; 6:2,3.

PEACE BE TO THIS HOUSEHOLD

**“THE COVENANT GOD INNESS *Madeth*”**

A . L . M .

HOLY, HOLY, HOLY IS THE LORD GOD ALMIGHTY;

S'al-a'mn

**I IT BE I AM THAT I AM WHO WAS & IS & IS To Come.**

The *whole* earth is Full of *THY* GLORY,

THOU ART GLORIOUS

O LORD GOD AMIGHTY, WHO IS Like YOU?

*There is ONE TRUE GOD*

*YOU ARE Mighty, O LORD, & YOUR Faithfulness Surrounds*

LORD GOD ALMIGHTY

YOU - Majestic in *HOLINESS*, Awesome in *THY* GLORY?

THOU ART GLORIOUS

YOU Stretch Out YOUR *Right* HAND & Strike, performing wonders?

***The Children of the Daughters of men will know.***

*I IT AM LORD*

& when I Stretcheth Out MY HAND against *the Newlyweds*

& bring out those who contend to persevere, *those Nearly-Dead*:

& they will speak to THE HOLY PEOPLE as if IT was *their mouth*

& as if they were God *to them*, saying,

"BE HOLY because I IT AM, THE LORD GOD, AM HOLY."

***BE THOU HOLY O GLORIOUS ONE***

& proclaim to what is seen & heard,

so that OUR FELLOWSHIP *Maketh your Joy complete.*

I WILL BE *With you*. & this will be *the sign* to you  
that It Is I who have sent:

I Will make your descendants as numerous as the stars  
in the sky & will give them all these lands.

Look up to the heavens & count the stars - indeed  
you can count them. Even now

MY Witness Is in the heights of heaven & see  
how lofty are the highest stars! They are  
higher than the heavens - what can you do? They are  
deeper than the depths of *the Grave* - what can you know?

*They will neither harm nor destroy*

On all MY HOLY MOUNTAIN, for the earth will be full  
of THE KNOWLEDGE of THE LORD

**LORD GOD ALMIGHTY**

as the waters cover the sea. & you are *the heirs*  
of *the Prophets* & THE COVENANT GOD Madeth  
through your Seed & offspring, all peoples,  
all nations on earth will be blessed,  
because you have obeyed me.

**I BLESS those Who Bless You –**  
& all peoples on earth will be blessed through you.  
& whoever curses *you* I WILL Curse.

“*THE*

‘UNDE MALUM’

*Of*

*CITIZEN MAYFLY”*

Now that we are poor ... we are free!

SITTING BULL *upon entering Canada*<sup>1</sup>

<sup>1</sup> The expulsion of the Sioux from the *Grand-Mothers promise* precipitated 'the Wounded Knee massacre.'

They made *us* many Promises. more than I can remember.  
They never kept but one – they promised to take our land, & they took it.

Red Cloud, Oglala Sioux

Quoted by Chief Dan George in *The Outlaw Josie Wales*'

& there is no point in our going around acting like *we are free*.  
we are still not free ... *because* we are poor. We are poor.

Martin Luther King

Speech in Georgia – weeks before his assassination.

I am *a red man*.  
If the Great Spirit had desired me to be *a white man*  
He would have made me so in the first place.

Sitting Bull, Hunkpapa Sioux

*The last 'wild red-Indian savage' – ISHI, as he became known – ishi meant 'man' in his language – expected to be put to death. After all, the whites had been killing off his tribe since before he was born around 1860. Between 1850 & 1872, his people had been reduced from about two thousand ... only he & his mother were left. When she died, ISHI was 'beleaguered & forlorn.' He walked south, not knowing or caring ...*

In Aug. 1911, crouching against the fence in the corral of a slaughterhouse ... naked, *except for a piece of canvas 'worn like a poncho.'*

& *there* upon his forehead grim Death a *hellish* brand so cruelly put.

Today is a good day to fight -  
Today is a good day to die.\*  
Crazy Horsae, Oglala Sioux

\* Cf. Chief Dan George's portrayal of Jack (*Little Big Man*) Crabb's Mushim, or grand-father, who told of *the Legend of Little Man*: - who did not stop fighting 'the Pawnee' ... even after they cut off his head & stuck it on a spear ... it cried out its 'death song' as its body kept fighting. *The Pawnee ran away ...*

Madmen keep talking of God & the sovereign.<sup>1</sup>  
 NAPOLEON [*Conversation, 1817.*]

He who knows not how to rule *his* inner self  
 would gladly rule *his* fellow men  
 according to *his own* arrogant conceit.

GOETHE, Johann Wolfgang von

In vain doth Valour bleed  
 while Avarice, & Rapine share the land.  
 MILTON

Every man is the son of his own works.<sup>2</sup>  
*Don Quixote, ()*

Das Böseste ist notig zu des Übermenschen Bestem.  
 (The greatest evil is necessary for the *Superman's* best.)  
 ZARATHUSTRA, (Nietzsche, Friederich)

These common, vulgar people who know not the LAW<sup>3</sup>  
 be damned!<sup>4</sup>  
 GOSPEL of St. JOHN the DIVINE 7. 49.

The demand for ‘a sign’ spells out *the end of faith*.<sup>5</sup>  
 SCHWEIZER

<sup>1</sup> NAPOLEON: I am the instrument of Providence. *She* will use me as long as I follow her designs, then *she* will break me ...

<sup>2</sup> W<sup>m</sup> BLAKE: Some are born to sweet delight. Some are born to endless night.

<sup>3</sup>

*King Richard II* “Your leader is dead. Follow me; I am your leader.”

A few gifted people may become leaders; *tho* most of mankind must be led, *as if by Judas-goat up the ramp ... into the abattoir ... & unto death*: cf. *the good schep* - Psalm 23. Leadership potential is inborn, but it will develop only if a proper education is begun early & systematically contained: forsaking by True Penance thoughtless, worldly, & sensual views to acquaint with VIRTUE – to convey into soul of rational creature all good properties in pilgrimage through mortal life ... which leads to eternal felicity & bliss. The unwise seek pleasures of the world & sensual delights, esteeming happiness to lie in enjoyment of earthly properties & goods, & in possession, as the cravings of sensual appetites may desire; & perchance wandered from paths of Virtue *in pursuit (of Dionysian ecstasies)*.

& no means despair, the Way of True Penance to return, remembering GOD mercy & infinite goodness always ready to forgive *us* & to receive *us* back into a State of Grace.

<sup>4</sup> Cf. JOHN 1. 18. “No one has seen GOD ...” See Sūra II. 260.

<sup>5</sup> Religion, regarded as an explanation of Nature, is replaced by Science.

*Logmion grande Bisance approchera,  
 Chassée sera la Barbarique Ligue:  
 Des deux lois l'estinque lâchera,  
 Barbare et franche en perpétuelle brigue.*  
 Nostradamus V. 80.

— UNDE MALUM —

*(Moreso Whence<sup>1</sup> & Why<sup>2</sup> Evil? but not so-much ‘the lesser of sech.’)*

THE FIRST PART:

*being ‘Concerned with the Parable of the Rich Man  
 Divus Nimeusis, called Liberalis the Libertine;  
 & On the circumstance of the Death of the beggar Freedom.’*  
 GOSPEL OF LUKE 16. 19 – 31.

<sup>1</sup> TOLSTOI, *Diary*: 21, April 1855. Religion, as long as it is religion, cannot, by its very essence, be subject to authority ... Religion negates temporal authority: war, torture, rapine, plunder, everything bound up with government – like *Hell* following at the heels of Death mounted upon a pale steed. [Cf. Engels, *The Origin of the Family, Private Property, & the State*, 13<sup>th</sup> Printing, 1971. Money, invented at the same time as private property ... could now be sold & pledged. Scarcely had private property in land been introduced than the mortgage was already invented. As heterism & prostitution dogs the heels of monogamy, so from now onwards mortgage dogs the heels of private land ownership.]

Also, cf. Sūra III. 141 – 143. “GOD’s object *also* is to purge those that are true in Faith & ‘to deprive of blessing’ those that resist Faith. / Did ye think *that* ye would enter Heaven without GOD testing those of you who fought hard (in His Cause) & remained steadfast. / Ye did indeed wish for Death before ye met Him: now ye have seen Him with your own eyes, (& ye flinch)!”

<sup>2</sup> REV 10. 11. “You must again prophesy against races, & nations, & languages, & many kings ...”

*A higher peace & delight in war & carnage.*

Cf. Adolf HITLER. “We’ll redder Iron with Blood.”

The name of the metal alone is a potent charm against *the Genji of the East*. In a word, “... Iron – cold iron – is ‘the Master’ of them all!” (What’s more – iron destroys the powers of the Faye in folklore: ‘Myghte maketh Ryghte.’) Cf. *Talmud*, “Iron breaks stone, / Fire melts iron, / water extinguishes fire, / Clouds consume water, / storm dispels clouds, / man withstands the storm, / fear conquers man, / wine banishes fear, / sleep overcomes wine, / Death \* is ‘Master of Sleep’ / but Charity, (*or Love*),’ says Solomon, ‘Saves alle - even from death.’”

Also, cf. Abraham (*to Nimrod*). “Be not angry, O King, I cannot pray to the fire or to the water, or to the clouds, or the wind, or man ... but I will pray to the Creator Who Made *alle* these.”

“The Angels asked, ‘O God is there anything in Creation stronger? ...’  
 & God said, ‘Yes. a good man / is who does works of Charity;  
 if he gives with his right hand, & lets not his left hand know,  
 He rises above *alle* things.’”

*the glorious al-Q’uran*

“What is stronger than a man?  
 A woman.”

[E. Rolland, *Rimes et Jeux de l’Enfrance*, p.213.]

*Lazar & Dives lyveden diversly,  
& divers gerdon hadden they therby.*

CHAUCER, *The Summoner's Tale*, 1877 - 78.

## INVOCATION

In the Name of the One True GOD,  
Most Gracious, Ever Merciful.

O Hear : The Lord Our GOD, the Lord is One.

Proclaim : GOD is Most Great! GOD is Most Great!

Testify : There is no GOD but He - the Living, the Eternal, the Almighty,  
the Immaterial, the All-Powerful, the All-Prevading & Benevolent,  
the Omnipotent Lord of the Worlds, the Author of Heaven & earth  
in accordance with the requirements of MA'ĀT - truth, justice, righteousness, & wisdom.

Praise belongs to GOD, the Creator of Life & death

in Whose Hand is dominion & irresistible power,

Holy Is He, & Exalted far above that which we associate with Him:

the Peaceful, the Faithful, the Guardian over His servants,

the Shelterer of the orphan & the widow, the Guide of the erring,

the Deliverer from every affliction, the Friend of the bereaved,

the Consoler of the broken-hearted & the Reliever of all distress;

in His Hand is good, & He Is the Generous Lord,

the Hearer, the Near-at-Hand, the Compassionate, the Very-forgiving,

whose love for man is more tender than that of a mother-bird for her young.

'Tis He we worship & He we ask for help.

Is He not closer than the vein of thy neck? Thou needest not

raise thy voice, for He Knoweth the secret whisper, & what is yet more hidden.

He Knows what is in the land & in the sea; no leaf falleth but He Knoweth it;

nor is there a grain in the darkness under the earth,

nor a thing green or sere, but it is recorded : in the sight of the Lord

All Men are Equal. The Decree of God Is at hand, so seek ye not to hasten It.

He sends down His Angels with Revelation by His Command

on whomsoever He Pleases, directing : Thou art man!

Cry - recite in the Name of thy Lord

Who Created everything!

Who created man from a clot of coagulated blood - from a drop of fluid.

Cry! for Thy Lord is Wondrous Kind & Most Beneficent,

Who by the pen hast taught mankind things they knew not (being blind).

Who points out the right way, for some ways are devious: the straight path

of those whom He Hast Favored, not the crooked nor the corrupt path

of those whom have incurred His Anger nor of those whom have gone astray.

Had He enforced His Will, He would have guided us all.

## ii

To everyone WE Have Given a Law & a Way ... & if WE Had Pleased,  
 WE Would Have Made you, all mankind, one people - but Have Done otherwise, that  
 WE Might Try you in that which WE Have Given unto thee : wherefore  
 press forward unto good works. Unto US thou shalt return,  
 & WE Shall Tell you that concerning which thou dost disagree.  
 WE have created man committed to toil. Does he think  
 no one has power over him? He says: I have spent  
 enormous wealth. Does he think no one watches him?  
 Have WE not given him two eyes, & a tongue & two lips,  
 & pointed out to him the two highways of good & evil?

Prostrate thyself & draw near to US.

Extol the perfection of GOD the Most Great.

All who are in Heaven & Faithful on the earth celebrate  
 OUR Praises - & the birds, too, spreading out their wings; each one knoweth its prayer  
 & praise. Thanks be to OUR Lord; He Is the Adorable, and only to be adored.  
 OUR Lord, the Ever-Existing, the Cherisher, the True Sovereign  
 whose mercy & might overshadow the universe,  
 the Regulator of the world, & the Light of Creation. His Is our worship;  
 He Existed before all things, & will exist after all that is living hast ceased.

## iii

Thou Art to be adored, my Lord; Thou Art the Master, the Loving ... O my Lord,  
 Thou Art present everywhere to help & protect Thy servants ... O my Lord,  
 Thou Art & I it am only created, the beseecher, the sinner. O my Lord,  
 grant me the Love of Thee, & Grant that I may Love Thee,  
 Grant that I may Love those that Love Thee.  
 Grant that I may do the deeds that win Thy Love.  
 Make Thy Love to be dearer to me than the love of self, family or than wealth.

READ: EXODUS Ch. 3 & JOB Ch. 21.<sup>1</sup>

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<sup>1</sup> JOB 5. 1. "Call now! who will answer to you? & to whom of the saints will you turn?" Cf. Sūra II. 260  
 "Behold! Abraham said: "O my Lord! show me how thou givest life ... to the Dead."

Also, refer to EZEK 37. 1. - 10 & EZEK 1. 12. - 20.

If there is no God, then *the Citizen* has no God-Given rights.  
Albert Einstein

What can man do to me?  
HEBREWS 13. 6.

I spread out my hands towards You – my body to You,  
*Like earth's dust!*  
PSALMS 143. 6.

### “*The UNDE MALUM of CITIZEN MAYFLY*”

Lesser of two evils – One

Return to Dust, O *sons of men*.<sup>1</sup>

<sup>1</sup> FF GEN 2. 7. - 9. “EVER-LIVING GOD afterwards formed Man from the dust of the ground, and breathed into his nostrils the (reflective, or intellectual) life of animals; \* BUT MAN BECAME A LIFE-CONTAINING SOUL. / EVER-LOVING GOD then planted a garden in Eden, - in the East; - & there HE placed the man whom HE had formed. / & out of the ground caused to grow ...

All men are created equal.

Thomas Jefferson,  
founding father, writer of the *Declaration of Independence* - & owner of over 700 people.

GEN 1. 26. GOD then said, “Let US make men under OUR Shadow ...” Cf. CD Darlington, *The Evolution of Man & Society*. (1969) I. 2. iii b. *Polymorphism & Hybridity*. Blood groups. Human races, as they were separated ten thousand years ago, may well have differed absolutely in certain genetic respects: these differences have become blurred by the mixture of races ... *about half the people in the world have blood which, if mixed with the blood of the other half, will clot it*.

The blood fluid or plasma of a portion of the population contains certain active proteins which react specifically to coagulate the red blood corpuscles of individuals not having these substances. The production of these proteins is controlled by particular genes of which there are three kinds: A, B, & O. Each individual having chromosomes & genes from two parents has two of these alternatives or ... All human beings are therefore of one of six kinds: AA, AB, AO, BB, BO, & OO. & the population of the human beings is permanently mixed in respect of the genes & is characterized by the proportions of the four which are distinguishable: AB, AA & AO, BB & BO, & OO.

The mixture of genes in each population is maintained not by its neutral effect ... but by the advantage that the hybrid such as AB has over the pure type such as AA or BB. Some genes have undergone secondary changes, (ABO & MN) ... defective variants ... each due to a specific gene mutation, however, combined with the normal gene, they produce a mixed haemoglobin.

Mutant genes spread as a selective response of *people* coming to live in dense populations ... (iii.c.) new sources of disease grew in proportion to the density of *persons* & hence to the success & prosperity of *man*: man diversified & his diseases diversified. The evolution or history of the human blood shows that the condition underlying *polymorphism* is one of balanced or permanent *hybridity*. For if the population is hybrid, only a part may be destroyed by any one epidemic or disease. & with each succeeding epidemic it will have a new chance of increasing its genetic resistance by natural selection ...

\* (Ibid. I. 3. i.) Man has twenty-three pair of chromosomes, one pair less than the gorilla & the chimpanzees, one more than the gibbon ... other monkeys have as few as eighteen or as many as thirty pairs. In twenty million years the number of chromosomes of men & apes have thus changed very little. But their content & structure have of course changed, *particularly* that of their sex chromosomes. Sex is determined by the difference between two chromosomes known as X & Y, the Y being like an X but shorter. Women have XX & men XY so that the equality in the numbers that are born of the two sexes is due to the equality in numbers of sperm with X & with Y chromosomes produced by males.

Cf. Dr. Woo Suk Hwang, of Seoul National University, claims – *the controversial technique has so far failed to clone males & only works in a subset of females who donate their own eggs & DNA*. [Times-Colonist. Fri. Feb. 13, 2004. p. 48.] DNA's structure is a *double helix*, a twisting ladder of chemicals – the sides made of alternating molecules of phosphates & a kind of sugar called *deoxyribose*. The rungs of the ladder are made of ‘four’ nitrogen-based substance called *bases*: thymine, bonding *only* with adenine; & cytosine, *only* bonding guanine.

The basic unit of DNA – one phosphate, one sugar, & one base – is called ‘a nucleotide.’ Three (3) nucleotides *together* make ‘the unit of genetic coding called ‘a codon’’. The various ways in which *codons* combine create sequences of code, called *genes* – *the recipes for proteins, the building blocks of life*. *This invisible coded message is coiled up in chromosomes ... a protein core around which the double helix is wrapped*.

*The simplest living creature, bacteria, have one single chromosome each ... & some butterflies, hundreds.*

## T'AU-BAR'AT

In the beginning<sup>1</sup>

*Also, cf. apomosis, obtaining seeds without sex. (While fertility researchers keep trying to improve methods for humans to have sex without offspring, agricultural researchers are working to make major cultivated crops have offspring without sex.)*

Flowering plants are largely hermaphrodite: bearing germ cells of both kinds, male & female, on the same individual. Yet in nature the pollen rarely fertilizes the seed of the same plant. The plant has an *incest taboo* as effective as man's. The mechanism is a chemical one which presents the pollen growing on a style of the same or even related plants. Man's mechanism, man's behaviour, is thought to be the result of custom & religious or civil law. It is however much older than any of these. It arises from instinct. It has developed by natural selection. In man as in plants the mechanism is evolutionary & genetic.

“God made the bees, / & the bees made the honey.  
The miller's man does all the work, / But the miller makes the money.”

<sup>1</sup> CD Darlington. VII. 21. ii. At the beginning of the century, in 1309, Philip the Fair, King of France, had persuaded a French Pope to desert Rome & to set up house in Avignon. Here, under French control, he had at once been compelled to connive at the king's use of the Inquisition in destroying the Order of the Templars & confiscating their property. *The grounds given were plausibly not so much those of heretical belief as of homosexual practice.*

French popes ... continued to serve French policy until they finally returned to Rome in 1377. But the return was followed at once by a split between French & Italian factions & the election of two popes, French & Italian, who competed for power over the next forty years. (Ibid; VII. 21. I a.) There were those poor, weak, early popes using secret fraud to protect themselves from their powerful enemies. But in doing so, they had exposed their rich & often vicious successors to the attacks of an unforeseen foe, the scholars of a revived learning.

(CD Darlington. VII. 21. i a.) *The poops ... invented \* a body of ecclesiastical law & ceremonial directed by the Holy Office, or Inquisition. It began its work in 1231. It was to be administered by that arm of the Church which, being new & poor, enjoyed most public esteem, namely the mendicant orders of friars, especially the Dominicans. Cf. the Jesuits.*

The practice of the Inquisition in dealing with heresy soon came to be based on that, the usual despotic secular powers of civilized societies, when dealing with treason. It was to extract confessions under torture & to threaten all witnesses for the defense with the same charge as the defendant. On conviction being secured, State officials undertook to burn the condemned & to collect their confiscated property. Church & State were in collusion at all stages. They were partners in a joint & profitable enterprise.

In England, through LANGLAND & CHAUCER, the peasants were acquiring a voice of their own, a voice which expressed both social protest & national character: John Wycliffe, a notable scholar & a teacher at the University of Oxford, was already known as the anti-papal advisor of the king's uncle, John of Gaunt, when Parliament invited him to come to London & state the case for them against paying the papal taxes. The implications of Wycliffe's teaching on DOMINION became totally clear. The pope had maintained that his blessing alone justified DOMINION over men & things. Wycliffe maintained that 'freedom from sin' was sufficient. The pope's blessing was sold to the strong & the rich.

The priests, at least of the higher class, could read *the Vulgate* in Jerome's Latin. The nobles, or some of them, could, if they wished, read fragments of the Bible that was translated into French. But for the mass of the people there was nothing.

Wycliffe, with two devoted followers, Nicholas Hereford & John Purvey, set about the translation of *the Vulgate*; the task was completed twelve years after Wycliffe's death; that is in 1396. It was an heroic work carried out in secrecy & seclusion. [This is a modern myth – cf. *das Fustbücher Legends, as related to the invention of moveable type-set printing ...*]

Parallel with the growth of Christian teaching under the Father's of the Church, *the Torah*, both the LAW & the Light of the Jewish religion, had a part contained in the Pentateuch: an unwritten part consisted of the traditional beliefs of the Jewish people, debated by rival sects of Sadducees & Pharisees † – the office of Patriarch to the house of HI'EL. (Cf. Hillel, & Riechmann, *rich man.*)

(CD Darlington. VI. 20. i.) The Jews developed ancient rules to allow easy conversion 'spread over three generations.' - Those who were not passionately & innately & genetically disposed to follow the precepts & respect the discipline of their 'spiritual guides,' the Pharisees, the priestly body of teachers, left the group. Thus the group became purified & selected, culled & winnowed ... As Gibbon puts it, (ch. XV), 'As the protection of Heaven was deservedly withdrawn from the ungrateful race, their faith acquired a proportionate degree of vigour & purity.' Cf. Werner Krauss as Rabbi Loew in *Jud Süß*.

Thus the Jewish community slowly lost much of its national class-stratified character. But in doing so it certainly intensified its racial character - an alien & distrusted minority - bound by ties of kinship: temperamental or intellectual, professional or cultural, but above all ancestral ... all of them controlled by the LAW as interpreted by their learned men – the Pharisees.

& at the Glory *there* was Divus Nimeusis, called Liberalis,<sup>1</sup>

The Christian conversion meant, at first entirely, & later partly, hybridization between Jews & gentiles. Thus there was a gradual infiltration of Jewish ancestry or Jewish genes into the Christian community. It is a process which has continued ... There was however a breeding barrier between those who remained Jews & those who became Christians; hence the two genetic communities diverged rather than converged. In both religious & secular character they stand opposed.

\* The business or industry of inventing the relics of saints is analogous with that of faking historical documents since both were necessary supports for the Catholic Church. † Traditionally Muslim Shi'ite & Suni sects are also rivals, as Protestant & Catholic, or capitalist & communist. Cf. the Neanderthal Ab'el & Cain (*the Cromag*). Or Ishmael & Izzak, Yakob & Esau, Osiris & Sethi ...

Conversely Christian doctrines were not designed or developed to encourage either sexual propagation or hygienic survival. ... with each succeeding generation the Christian majority had been leavened by hybridization with the converted Jews. As Jewish society tightened & narrowed, Christian society loosened & broadened. The learning & scholarship, the commercial talent & technical skill of the Jews had passed into what was becoming the professional classes of Christian Europe ... to prohibit all attempts to convert Christians or pagans to Judaism; & equally to prohibit all attempts to prevent the conversion of Jews to Christianity. Both these offenses became punishable by death. Intermarriage without conversion was of course forbidden.

Jews were, until the thirteenth century, almost the only people in Europe who knew how to count money & generally calculate proportions & rates of interest, & handle precious metals. They were also indeed the only people who could escape the Church's prohibition of usury. They were thus the self-made instruments of public taxation. Later ... the church - embroiled with Muslim infidels & also Christian heretics - took over this role. For forty generations the Jews had now been settled, first in pagan, & then in Christian Europe. For over thirty generations they had been under pressure to be converted to Christianity. Owing to loss by conversion ... the Jews in Europe probably remained constant in number at about a million from the time of Constantine to the sixteenth century (Parkes (1962)).

Cf. R. Chambers, *Popular Rhymes of Scotland*, p. 121.

(John O'Gudeon was) ... a very good man, / Soops the college (he whipped the scholars) now & than, /  
When he's done he takes a dance, / Up to London, over to France, / (Over the hills & back again) /  
With a black beaver - a rich man's hat. - & a red snout - a jew's nose.  
– Stand you there, for you are out.

In 1215, Pope Innocent III ordered that all Jews, men & women, should wear a distinguishing badge, commonly a yellow badge, to set them apart as a public danger

FROISSART, *Chronicles*: ‘Good people, things cannot go right (in England) & never will, until goods are held in common & there are no more villains & gentlefolk, but we are all one & the same. In what way do those whom we call lords greater masters than ourselves? How have they deserved it? Why do they hold us in bondage? If we all spring from a single father & mother, Adam & Eve, how can they claim or prove they are lords more than us, except by making us produce & grow the wealth which they spend? They are clad in velvet & camlet lined with squirrel & ermine, while we go dressed in coarse cloth. They have the wines, the spices & the good bread: we have the rye, the husks & the straw, & we drink water. They have shelter & ease in their fine manors, & we have hardship & toil, the wind & the rain in the fields. & from us must come, from our labor, the things which keep them in luxury. We are called serfs & beaten if we are slow in our service ...’

Johan the Schep Ball, a radical priest agitating against the abuses of the clergy, was arrested & imprisoned several times, for preaching the perverted doctrine (perversa dogmata) & the false ravings (insanias falsas) of Wycliffe: described by Walsingham as *vetus hypocrita, angelus sathanæ, antichristi p̄eambulans* – an old hypocrite, satan’s angel, a walking antichrist, as well as a heretical *dampnatas opinions*.

Also, FROISSART, *Chronicles*: “The things he was saying & doing came to the ears of the common people of London, who were envious of the nobles & the rich. These began saying that the country was badly governed & was being robbed of its wealth by those who called themselves noblemen – ‘That’s what John Ball says, & he’s right.’” So these wicked men in London started to become disaffected & to rebel ... Cf. LUKE 23. 1. “... we have found this fellow misleading the nation, & forbidding the payment of tribute to the emperor ...”

In Fritz Lang’s *Metropolis* – humans serving machines are inter-changeable with machines.

() artificial neurons are extremely primitive – in comparison with the complexity of biological neurons – the () silicon brain would(n’t) have the same capabilities as a human brain.

“No man may wel serve tweie lordes to queme ...’ If those in high places protest – “he may wid a litel silver stoppen his mouth.” [Cf. *Gospel of Thomas*, 47.]

Render unto Cæser what is Cæser’s: unto god\* what is god’s: & unto MEn what is MINE<sup>2</sup>

<sup>1</sup> Ps 90. 3, 4. “You set men in depression; - / Then You say, ‘Sons of Adam return;’ – / For a thousand years pass like one day in Your sight.”

Cf. “... the most useful class of the population, a class of parasites comes into being, genuine social ichneumons, who, as a reward for their actually very insignificance services, skim all the cream off production at home

a certain rich man <sup>1</sup> with sheep, goats & cattle, as well as silver & gold, <sup>2</sup> claiming to be Supreme <sup>3</sup>  
 High Priest of the nation & an incarnation of *god*  
 whom the people had to obey in everything,  
 & upon whom was conferred a set of gold tableware  
 & the title "Friend <sup>4</sup> of the Crown," an honorary designation  
 for a companion who at times executed confidential orders,  
 with an authorization to drink <sup>5</sup> from gold cups,  
 all government contracts were drawn up <sup>6</sup> in his name;  
 & he had the right to wear royal robes of red <sup>7</sup>  
 & white & blue that reached to his feet,  
 a cloak of fine linen <sup>8</sup> dyed of a violet & purple hue,  
 woven by skilled weavers, costly & rare,  
 & a tunic of exceedingly fine & valuable textile,  
 flaxen fiber known to the ancients as Byssus,  
 clean shining fabric of dazzling whiteness  
 washed in a pool of sweet-water with frankincense  
 & exchanged for its weight in gold.  
 With it too the heathen idols <sup>9</sup> were clothed,

& abroad, rapidly amass enormous wealth & correspondingly social influence, & for that reason receive under civilizations even higher honours & even greater control of production, until they also bring forth a product of their own – *the periodical trade crisis.*" [Engels, *The Origin of the Family, Private Property, & the State*, p. 151.]

<sup>1</sup> JOB 1. 7 & 2. 2. "... going to & fro in the earth, & walking up & down in it – backwards & forwards ... throughout the land." Cf. Sūra IX. 2.

*Also see*, Marlowe, *Riche Jewe*. Prologue. 15. MACHIAVEL. "... there is no sin but ignorance."

<sup>2</sup> GEN 13. 2. "& Abraham was very rich in cattle, silver, & gold." [- the artistic products of barbarism: metal implements, luxury articles, & finally, the human cattle, the Slaves. For now Slavery also had been invented. Engels.]

*Also cf.* JAMES 5. 1 – 6. "Now, come on, you rich! Weep & howl over your hastening miseries! ... He did not resist you!"

<sup>3</sup>

He who will be his own master, has often a fool for a scholar.

Clown's Song, *Twelfth Night*; Fool's Song, *King Lear*.

<sup>4</sup> 1 MACC 10. 20. "... & require thee to take our part, & keep friendship with us."

<sup>5</sup> Cf. GEN 26. 32. 1 MACC 11. 58.

<sup>6</sup> *Honor among thieves* ...

& that, as hitherto you had Virtue your forerunner & FORTUNA your follower, so may you have them still *even to your life's end* – *ut magis atque magis tua Gloria crescat*.

& that after you have sailed even to the very straits of death, which no mortal *man* can avoid, you may arrive in the port of PEACE – I mean, Abraham's bosom. Even the Kingdom of Heaven, the appointed haven for all true Christian navigators, your worship's most humble to command. (*Robert Norman, 1607*)

Cf. *the Legend of the Daemon Piper*, called Bunting (from the parti-colored clothes he wore), who came into Hamyln-town a-riding upon a goat, a-piping unearthly siren-song, &, irresistibly, paraded off *all* the children – but two remained, one, deaf & dumb & blind, & one lame: (1284).

*Also, cf.* Sūra VII. 36. "... Companions of the Fire, to dwell therein (for ever)."

<sup>7</sup> ESTH 8. 15. "... & the City of Satisfaction shouted & rejoiced."

<sup>8</sup> 1 MACC 11. 43. "... GOD Will Cover with shame those who reject HIM." Cf. Sūra IX. 2.

<sup>9</sup> FF JER 10. 11. "... These gods who made neither heaven nor earth, shall perish from below, & from under the sky." *A verse in Chaldee, not Hebrew, & probably a commentator's (Fenton) note ...*

Cf. ... The felling of *an oak*, preceded by 'its groans & shrieks,' as of '*the genius of the oak* lamenting.' John Aubrey, antiquarin, (1626 - 97), *Miscellanies*.

& with silver from Tarshish & with gold from Auphaz,  
 all the work of artists: a magnificent gold crown  
 & a gold chain of honor around his neck,  
 a belt of fine gold about his chest  
 & the gold shoulder buckle awarded to "Relatives of *the Crown.*"<sup>1</sup>  
 Not so arrayed only on high day's feasts,  
 this pride & luxury he freely bestowed upon himself  
 as his ordinary apparel & he lived in luxury & mirth,  
 & sumptuous fare was his every day's entertainment;  
 a figure of indolence & self-indulgence, feeding  
 on exotic & expensive gourmet dishes at ecstatic communal meals,  
 the image of gluttonous frenzy, lasting  
 all night, being furnished to the full with all things necessary  
 for a life of luxury : a host of attendants<sup>2</sup> waiting on his every caprice.<sup>3</sup>

GOD Hā-Mīm.

'Ain. Sin. Qāf. IS the Source of Mercy

At the rich man's gate, in the vestibule  
 immediately between the entrance-door & the interior  
 ante-chamber to the porch of his palace,  
 a certain beggar named Simon al-Eazarus, which means Freedom, was flung;<sup>4</sup>  
 brought tither by the last who took any care of him on earth<sup>5</sup>

"Thou, queen, art fair & beauteous to see, / But *the princess* is lovelier far than thee."  
 'the looking glass,' an hallucinatory crystal.

(... skrying: telepathy, in a mass of credulity & imposture, physiologically exists something akin to 'the Herzian Waves' – electrical reactions, nervous matter.)

<sup>1</sup> REV 1. 12. - 13. "I accordingly turned to see the voice which spoke to me ..." Cf. DAN 5. 7.; 10. 5.

Also, cf. Sūra. IX. 2. "... but know ye that ye cannot frustrate GOD (by your falsehood); but that GOD will shame those who reject Him."

<sup>2</sup> Sūra IX. 8. "... most of them are rebellious & wicked."

<sup>3</sup> Sūra V. 90. "... for GOD loveth not those given to excess."

<sup>4</sup> Cf. Marlowe, *Riche Jewe*, Prologue 25. MACHIAVEL "... in a brazen bull of great one's envy: [mamman or God?]" The extravagance, opulence, & gaiety of *the Medici* court camouflaged both 'the potential for political chaos & the grim reality of disease, poverty, & death.'

Also cf. "... for comynly thei couchen in softe beddis whanne othere men risen to their their labour & blabren to lecherie, glotonye, ydelnesse & thefte." [Wycliffe's Eng. Works, Ed. F. D. Matthew, EETS, 1880. (Pg. 68.)

Prestis also sclaundren (scandalize) the people bi ensaumple of ydelnesse & wantonnesse.]

<sup>5</sup> Public taxation, in the early Middle Ages, was always extraordinary & always *ad hoc*, for taxes – periodically recurrent taxation was introduced as early as 1230, by the greatest of the Hohenstaufens, Holy Roman Emperor Frederick Barbarossa I, & quick became the recognized right of the sovereign state in order to meet 'the Needs of Polity' – originally referring to *casus necessitates*, emergencies arising chiefly from without: around 1300, however, the notion of *necessitas* focused upon budgetary needs of administration. It was customary for nobility to have great privileges over the commonality, whom they keep in bondage – bound by *TOTEM* & *TABOO* – obligatory service to prosper for their lord. (It was the rich clerks who abused their wealth & oppressed the poor that they hated.

We are men formed in Christ's Likeness & they handle us like beasts. When Adam delve & Eve span, who was then the gentleman? Manlyche togedyr & in trewthe, & helpeth trewthe, & trewthe shall help you.)

[Cf. Engels, *The Origin of the Family, Private Property, & the State*, p. 156. In order to maintain this public power, contributions from 'the state's citizens' are necessary – even Taxes are not sufficient; the State draws drafts on the future, contracts loans, state-debts!.]

& whom with this released themselves of their charge,  
 counting they'd done enough, having cast him  
 under the eye & upon the pity of one so abundantly able  
 to relieve him: & Simon al-Eazarus, called Magus,<sup>1</sup> who lay there long enough<sup>2</sup>  
 for Liberalis *the Libertine*, as he went in & out,  
 to have grown so familiar with him that he recognized him;<sup>3</sup>

The land-holding class was greatly enlarged. However, not all peasants rose to prosperity: some were deprived of their lands ... (*became*) wage-earners, either on other men's land, & in general employment about 'the village,' or in the towns *where there were now many specialized trades*. By 1300, the period when it first became desirable to add to the Bible-Name or Saint's Name given, the Franklin's, or yeomen, would gain ... commutation of *his* labour services & purchase – or marry into possession of – Free Land. Other peasants rose too, adding other men's land to their own & getting *the lord's permission* to make intakes from the woods & hold them at low rents. Meanwhile, wages, though held in check for a time by the *Statute of Labourers*, had approximately doubled. This gave a further incentive to changes in the use of land.

Visitations of the plague since 1348/9 had reduced the population by between a third & a half. As a result, labour became more scarce, wages rose & the economy began to suit the peasant more than it suited the landowner. However, the landowners of Parliament legislated to keep wages low & to restrict the free movement of the serfs: manorial lords also tried to tighten the feudal dues that serfs were obliged to carry out for them.. Villeins, while theoretically 'free' & owned by no man, were nevertheless bound by law to work the land on which they lived & provide goods & services to the owners of that land. They were prohibited from translating these goods & services into cash & from paying rent instead of working. If they were ill-treated in any way by their landlord they could not speak against him in court; if they left the land without his permission they could be hunted down & imprisoned.

Villeins who lived on lands which were of *the ancient demesne land of the Crown* were 'Solemen' – (Cf. Soleman Grundy.) – *that is to say they were to all intents & purposes, free.* [Book of Winchester. Doomsday Book.)]

In 1380, Parliament allowed the Council of Regency, which governed in the name of young king Richard II, through his new Chancellor, Simon Sudbury, Archbishop of Canterbury, to assess a tax of 3 groats (1 shilling) on every male & female over age of 15; which had been first levied in 1377 by King Edward III, of England, to finance failing military campaigns overseas (in continuation of the Hundred Years War). It was the third time in four years 'the Poll Tax' was instituted, & it was three times higher than previous levies: it was the last straw for the peasants, who had their wages fixed for many years, & they revolted ... Contributing factors were neglect of administration & justice for warfare, corruption of justice, & the recurrent breakdown of law & order: enforced by much hated Commissions of Inquiry, which investigated whether all persons were complying with the tax – the tax collectors diverting much of the collections to their own *greedy* pockets: *smalle*.

If gold be ruste what I shall I ren doo?  
 WYCLIFFE

Cf. *Tax has TENET Us Alle. 1 – 8.* "Tax has tenet (ruined) us alle, / probat hoc mors tot validorum (the death of so many worthy folk proves it); / The Kyng thereof hade smalle (received little of it), / ffuit in mandibus cupidorum. (It was in the hands of greedy persons.) / Hit hade harde honsalle (fortune), / dans causam fine dolorum (providing cause in the end for grief). / Revrawnce need most falle, / propter peccata malorum (because of the sins of the wicked).

John Wycliffe, English reformer (1324 – 1384), made the first translation of the Latin Vulgate into English; a champion of the people against Church & State, denounced the Church hierarchy, maintaining the Church should give up *its* worldly possessions, maintaining that 'Christ Is man's only overlord, & power should depend on *a state of grace*' – he was denounced by Pope Gregory XI.

The modern family contains *in germ* not only Slavery (*servitus*),  
 but also Serfdom.

Karl MARX

"[] don't believe *the scientists*.", Charles Krauthammer, bio-Luddite. "In 1988, Massachusetts *scientists* injected a human nucleus into a cow egg. The resulting embryo ... the logical by-product of such research: *hybrid human-animal sub-species. the partly developed human bodies for use as spare parts & other grotesqueries as yet imagined*."

<sup>1</sup> See JOB Ch. 3. Cf. DEUT 4. 24,\* 5:24 - 26, 9. 24, 25, 11:25; Sūra VII. 44 – 46, 50; Sūra XIV. 48, 50, 52; &, Sūra XXIII.

104. Also see, J. G. Fraser, *The Golden Bough*, LXII § 3: "They leap through the flames, saying, 'May the hemp grow high...' & 'I leave my sins behind me:' [Worshipping Greek fire – cf. Sūra IX. 17]."

<sup>2</sup> Death does not appear in the (Latin) poem *Vado Mori* (*I prepare myself to die*): & the laments of the dying ones nobody answers.

<sup>3</sup> James Ier, thereupon proclaimed - King by Divine Right - & proceeded to fill his depleted treasury.

but he was proud & stubborn because he had plenty to eat  
& lived in peace & quiet, though he did not

TAKE CARE OF THE POOR & THE UNDERPRIVILEGED

### TAKE CARE OF THE POOR & THE UNDERPRIVILEGED<sup>1</sup>

TAKE CARE OF THE POOR & THE UNDERPRIVILEGED

& did things that GOD A VOICE *Speaking Out in the midst OF FIRE* did hate. But he attempted not the scaling of the height. How shouldst thou know what the scaling of the height is? It is the freeing of a slave, or feeding on a day of scarcity, an orphan near of kin, or a poor person reduced to penury; & to be of those who believe & exhort one another to steadfastness & exhort one another to Mercy. These are the People of MΩ'Ān.<sup>2</sup>

"Said the pie-man to Simple Simon, / 'Show me *first* your penny.' / Said Simple Simon to the pie-man, / 'Indeed, I have not any.'" (... the royal pie-man's wares were the glittering titles of nobility for which history records a marvelously *quick & plentiful* sale. Cf. *papal indulgences* – a crime to be poor.)

"I have no penny, quod Peres ... Laborers that have no lande to lyve on but her handes, / Dey need nought to dyne a-day nyght-olde wortes. (*Deigned not to dine to-day on last nights vegetables.*)" [Poor Peasants, B-text. VI. 282-332.] Cf. *Pierce the Ploughman's Crede*, Skeat's ed., 1906, p. 17. "May no peny hem paye ... Such lawes to loke laborers to greve whiles hunger was her master ... Thanne shal deth withdrawe & derthe be justice, / & Dawe the dyker deye for hunger, / But if God in his goodnesse graunt us a trewe (*truce*)."  
Also, cf. CHAUCER, *CT prologue*, 605. "They were adrad (afraid) of hym as of the deeth."

<sup>1</sup> Bertrand Russell, *Has Man a Future?* "More than half the population of the world is undernourished, not because it need to be, but because the richer nations prefer killing each other to keeping the poorer nations alive & helping them to achieve a higher standard of life. Cf. *Martin Luther King*. I'm not only concerned about *streets flowing with milk & honey*. I am also concerned about the fact that about two-thirds of the peoples of this world go to bed hungry at night.

In the 1545 5<sup>th</sup> edition of Hans Holbein the Younger's publication of '**Dance of Death**', 41 woodcuts originally published in 1538, including 12 new figures, probably not drawn by Holbein, Death does not appear in the picture of 'a sick man begging in the street.' – a warning for powerful men & a comfort to the poor; an invitation to lead a responsible life, recalling the shortness of life:

### ALL WILL DIE WITHOUT EXCEPTION.

Also, cf. *Book of Phethor*, Ch. 17. - The heart of God is satisfied when *the poor* stand provided before Him. [] God takes *them* to Himself in *mercy without measure*. As well as, Amenomope, *Sebait* – For God so loves those who protect the poor more than those who revere the rich.

<sup>2</sup> Sūra CVII. Cf. Sūra IV. 98. "Except, those who are (really) weak & oppressed – men, women, & children – who have no means in their power ..." through physical, mental, or moral incapacity, unable – must content to put up with evil, just guarding from 'it': GOD's Gracious Mercy will recognize & forgive if it is real weakness. If we look to the Ultimate Cause of all things, all things come from GOD. In GOD's Hand is All-Good.

Intemperance is attended with diseases, idleness with poverty.

NAPOLEON [*conversation, 1816*], A distinction (*must be maintained*) between the poor, who command *our* respect, & beggars, who should excite our indignation. But *our* aberrations have so thoroughly confused the 'two classes' that they seem to make a merit, a kind of virtue, out of begging. They encourage begging by promising heavenly rewards to its practitioner ...

'Nobody asked you, sir.', said *the pretty little milkmaid*.

... Something that *on earth* & in a well-policed society, should have earned them *only* a prison sentence.

*So woe to those who deny OUR Signs*<sup>1</sup> *are the people of ‘the left’.*  
 They will be chastised with furnace fire. Ignorance  
 of the beggar's need he could ne'er plead  
 for his only crime having been the leisure of his wealth:

“Th'art none of my brother, *Freedom*, that lies begging at my door;  
 no meat nor drink will I give thee, nor bestow upon the poor.”

(Then) which of the favours of *your Lord* will you deny?<sup>2</sup>

He should not have remained unacquainted with the want  
 & woe at his doors<sup>3</sup> ... shut out from human fellowship  
 & human pity,<sup>4</sup> desiring, but in vain to be fed,  
 longing to eat what scraps fell from the rich man's table.  
 (At this time, there was neither cutlery nor napkins,  
 food was eaten with the hands &, in the very wealthy houses,  
 the hands were cleansed by wiping them on hunks of bread, & then  
 the bread was thrown away. It was this bread that Simon al-Eazarus was waiting for.)

& it fell out upon a day,<sup>5</sup> rich Divus Liberalis<sup>1</sup> ... he made a feast,<sup>2</sup>

<sup>1</sup> Sūra IX. 9, 12. Also, Sūra VII. 50, 146, 147; &, Sūra LXXXVIII. 28, 30, 32, 34, 36.

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. I. i. 113, 114. *Barabas*. “Rather had I, a Jew, be hated thus, / Than pitied in a Christian poverty.”

Also, cf. B & F *Nice Valour*, I. i. *Lapet (the coward)*. “... Will make you sick at heart, if baseness do’t.

<sup>3</sup> *ZEIT in blood or money – it was the lower classes who paid most dearly.*

Cf. [Jack the Giant Killer & the Beanstalk.] the giant's capability for finding out *their* victims by ‘the smell of their blood’:

Fe Fi Faw Fum / I smell the bloud of a free-man.  
 Be he alive or be he dead,  
 I'll grind his bones to make my bread.

SHAKESPERE, *King Lear*, III. 4. 175, 176.  
 [Edited by Horace Howard Furness.]

<sup>4</sup> Marlowe, *Riche Jewe*. I. i. 135 – 138. *Barabas*. “I have ... / But one sole daughter, whom I hold as dear / As Agamemnon did his Iphigen; / & all I have is hers. But who comes here?”

It is ‘dramatic irony’ – Agamemnon sacrifices Iphigen leading to his own murder [ Cf. Rapunzel.]

<sup>5</sup> Fitzstephen, in his well-known Account of London\* (*in* the twelfth cent.), mentions that when ‘the Tower’ was built the mortar was tempered with the blood of beasts. &, Prisoner's heads were put on *the bridge* after execution down to modern times, & also on ‘the city gates.’

... too frequent distribution of *a traitors head & limbs* among different towns *who had taken up his cause*. The exhibitions of this nature at London were more frequent than any other place. The procession of a criminal to execution was generally accompanied by the tolling of bells, & by torches. It is not unlikely that the monotonous chant of “*Here comes a light to light you to bed ... my fair Lady, O.*”

Contemporary savagery – originating in the *Foundation Sacrifice* – preserving the unmistakable traces of *human sacrifice (at the building of a bridge)*, in the game, & in the rhyme, “*London Bridge ... is falling down, falling down, O falling down – my fair Lady, O.*” [- ‘its broken down ... who has broken it? ... the goldsmith & his daughter. (Cf. *Barabas & Abigail*.)]

& he invited all his friends,<sup>3</sup> & gentry of the best.  
 Seventy-seven kings with their thumbs & big toes cut off,<sup>4</sup>  
 a large crowd who *delighted* in walking around in their long-flowing robes,  
 doing nothing to spread among the heathen<sup>5</sup>

True Knowledge of the Name <sub>TA'Ωd</sub>  
 who picked up the scraps under the table & refused  
 the crumbs. Strangers from the covenant of promise,<sup>1</sup>

\* LONDON: *The Poems of Wm Dunbar*, edited by H. B. Baildon, 1907, p. 36. Gladdith anan thou lusty Troy novaunt, / Citie that some tyme cleped was New Troy, - / In all the erth, imperiall ...  
 (Lines 8, 16, 24, 32, 40, 48, & 56. – London, thowe arthe flouowr of Cities, all.)

Cf. the *Heimskringla*, (Laing, ii, 260, 261.). “The battle of London Bridge, when Ethelred, after the death of Sweyn, was assisted by Olaf in retaking & entering London. ‘London Bridge is broken down, / Gold is won & bright reknown; / Sheilds resounding, / war-horns sounding, / Hild is shouting in the din; / Arrows singing, / Mail-coats ringing, / Odin makes our Olaf win’”

Kriecht Alle durch, kriecht Alle durch, Den letzten wollen wir fangen!

“... all creep through, all creep through ... we’ll seize the last!” – both the action & the rhyme, eloquent of the dark rites of ‘the capture of a victim,’ *of which they are relic.*”

<sup>1</sup> Read Sūra II. §’s 35 – 39.

<sup>2</sup> REV 19. 9. “Happy are those who are invited to the marriage supper of the Lamb.” REV 19. 17. “Come, be collected for the great banquet of GOD: so that you may devour the flesh ...”

When God forbade *man* to eat flesh, he forbade *him* to slay beasts *in any cruel way, or out of any liking for shrewness*. Therefore, He said, ‘Eat ye no flesh with blood (Gen. 9), that is to say, with cruelty *for I shall seek the blood of your souls at the hands of all beasts.*’ *That is to say:* I shall take vengeance for all the beasts *that are slain out of cruelty of soul & a likeness for shrewness.*’ *For God that maketh all hath Care of all.* & He will take vengeance upon all the misuse of His creatures. Therefore, Solomon saith, *‘that He will arm creatures for vengeance on their enemies;* & so *men* should have thought for birds & beasts & not harm them without cause, in taking regard they are God’s creatures. Therefore, *they that out of cruelty & vanity behead beasts, & torment beasts (or fowl), more than is proper for men’s living, they sin in cause full grievously.* [Dives et Pauper, Early Eng. Text Society, 1975 reprint, 12, 36.]

The Bells of Old Bailey in Giltspur Street, anciently called Knightrider’s Street, was Giltspur Street Compter, a debtor’s prison & house of correction ... the steeple clock served to time the hangman. [Real Personages of Mother Goose, i. 244 & 245.] The bellman, upon the night preceding execution, would go about & in a loud voice call out: “All you that in the condemned hold do lie, / Prepare ye, for tomorrow you must die; / Watch all, & pray, the hour is drawing near, / That you before the Almighty shall appear, / Examine well yourselves, in time, repent, / That you may not to everlasting flames be sent. / & when the Tower’s bell tomorrow tolls, / The Lord above have mercy on your souls.

Past twelve o’clock.

“Edward III caused a *house* to be “strongly built for himself, the queen, & other estates to stand in & there behold the jousts & other shows at their pleasure. & this house for a long time served for that use in the reigns of Edward III & Richard II.” “Thus it was that, under the very shadow of ‘the Great Bell of Bow,’ kingly pageants gathered to witness Whittington’s installation as Lord Mayor of London.” ()

<sup>3</sup> I owe you five farthings. / “& when will you pay me? / I don’t know. I don’t know. / Says the Great Bell of Bow. / ‘Ring a ding, ding, ding, ding. / Here comes a candle / to light you to bed with; / here comes a chopper to chop off your head. / Chop, chop, chop. / (The) Last, last, last, last, last mans head.’

(St. Mary’s priest at York,) Johan *the schep* Ball’s preaching - in market-places & graveyards when churches were closed to him - provided a religious, or moral, justification for social & economic complaints, which gave the revolt some of the fervour of a crusade. Accused of preaching ‘manifold errors & scandals’ by both the Bishop of Norwich & the ArchBishop of Canterbury ... in 1386 an order for his arrest as ‘an excommunicated person.’

**Close the book. Put out the candle. Ring the bell.**  
 the ritual of excommunication

<sup>4</sup> Seventy-six died in the ‘Waco (Texas) compound massacre’ (& one.) Cf. JUDG 1. 7. “... as I did GOD has repaid me!”

<sup>5</sup> Cf. ROM 2. 18. “... being taught by The LAW.”

Also, cf. Marlowe, *Riche Jewe*. I. ii. 65-76. Governor “These taxes & afflictions are befall’n, / & therefore thus we are determined. / Read there the articles of our decrees.”

Reader “First, the tribute money (of the Turks) / shall be levied among the Jews, / & each of them shall pay half his estate. ... Secondly, he that denies to pay shall straight become a Christian. ... Lastly, he that denies this shall absolutely lose all he has.”

they lied & shewed no kindness nor pity for others;  
 instead of sharing with those that needed it most,  
 no man gave: <sup>2</sup> thinking, instead, of more ways to do evil  
 in disobedience & without conscience.  
 Loving to greet & address each other in the marketplace,  
 & secure the front seats & the places of honour at the banquets,  
 & gossip <sup>3</sup> & speak evil of one another,  
 exchanging the True Knowledge <sup>4</sup> about GOD DA·ΩI fo'eth a lie: <sup>5</sup>  
 so given over to corrupted minds ... to worship & serve  
 what Immortal GOD I WAS a Hidden Treasure & Desired To Be Known *Hasth Created*  
 instead of the Creator *Himself, Whom Is to be Praised* <sup>6</sup>  
 forever! <sup>7</sup> Amen.  
 So given over to do those filthy things  
 their hearts desired, <sup>8</sup>  
 filled with all kinds of wickedness:  
 because they do this, GOD because Of Thy Pleasure hasth given them over  
 to shameful, burning passions  
 perverting their nature by unnatural acts  
 of evil & greed & vice. You know  
 GOD's Nün LAW <sup>9</sup> says that people who live in this way deserve death. <sup>10</sup>  
 Yet not only do they continue to do these very things,  
 but they even approve of others who do them. <sup>11</sup>

The neglect & cruelty of the rich man, <sup>12</sup> Divus Nimeusis, had no alleviations

<sup>1</sup> Cf. EPH 2. 12. "... not having 'a hope' & without (a) GOD in the universe."

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 98, 99. *Governor*. "Sir, half is the penalty of our decree. / Either pay that, or we will seize on all."

<sup>3</sup> Cf. ROM 2. 21. - 24. "... through you the Name of GOD is defamed among the heathen."

<sup>4</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 113. *Barabas*. "Some Jews are wicked, as all Christians are ..."

<sup>5</sup> MARK 12. 38. - 40.

<sup>6</sup> ROM 1. 18. - 32. "The Righteous shall live by Faith ..."

[Faith & good works are not enough. Cf. 1 COR 13. 13.] Cf. Engels, *The Origin of the Family, Private Property, & the State*. ... even taxes are not sufficient; the state draws drafts on the future, contracts loans, *state debts*. In possession of the public power & the right of taxation, the officials now present themselves as organs of society standing *above* ... estranges them from society ... with a peculiar sanctity & inviolability.

<sup>7</sup> REV 4. 11.

<sup>8</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 124, 125. *Governor*. "Excess of wealth is cause of covetousness: / & covetousness, O 't is a monstrous sin."

<sup>9</sup> Cf. MATT 22. 36. - 38.

<sup>10</sup> Cf. LUKE 20. 46, 47. "... such will receive the severest punishment."

Also, cf. MATT 23. 1 – 26. "Woe to you!"

<sup>11</sup> MARK 12. 38 – 40; ROM 1. 23 – 32.

<sup>12</sup> Portrayed as a 'poor orphan' who obtained work as a scullion in the kitchen of Hugh FITZWARREN, a rich merchant, *Sir Richard (Dick) Whittington*, son of a Knight of Gloucestershire, inherited a large fortune; a mercer (*draper*), furnishing cloth of gold for the bridal outfit of daughters of Henry IV. He married Alice Fitzwarren, the daughter of the Dorset knight. It was the custom of the household for each occupant to contribute something to the master's ship when it sailed to foreign lands, because the gift was thought to bring luck to the vessel. Dick, therefore, gave his 'cat' – *his most treasured possession*.

for Simon al-Eazarus' woe, exaggerating all the worst within himself & more terrible ... he locked the door in the people's faces, but did not himself go in,<sup>1</sup> nor allow those who were trying to enter in to the Kingdom of Heaven. An hypocrite who took advantage of widows & robbed orphan's<sup>2</sup> of their homes, making a show of saying<sup>3</sup> long prayers & boasting<sup>4</sup> about GOD Behold! US ... the sure reality : he will be punished most severely.

Then Liberalis sent out his hungry *dogs*, to bite him as he lay.  
 The hungry *lazar*, fully covered with ulcerated sores over his body<sup>5</sup>  
 & in the extremity of weakness  
 to which disease & hunger had reduced him,  
 found sympathy only from the dumb, unclean animals who pestered him, snarling  
 dogs wandering about through the streets of the city,  
 roaming about for food & growling  
 as if they did not find enough.<sup>6</sup> But<sup>7</sup>  
 they had no power to bite at all & licked the sores away,  
 their moist, smooth tongues assuaging  
 rather than exasperating the smart of the wounds:  
 the time came, as it fell out upon a day,  
 when *the poor beggar*,<sup>8</sup> the picture of helplessness & abject poverty,

The ship reached a part of Africa which was over-run with vermin – *negros* – where *the king* bought ‘the cat’ – *all the king’s men* – for a fabulous *mercenary* sum: *slave-trading*. A rich citizen gone abroad to trade – afar in the fields with naught but Liberty, ‘a cat,’ \* for his worldly possession, heeding this vaticination, retraced his steps (- advancing large sums of money to *the Crown* for the purposes of the French wars -) to accumulate fabulous wealth, & to become Sheriff (1393) & – three times – Lord Mayor of London. [Knighted 1419 because of *his* stupendous achievements & magnificent gifts to the City of London during the reigns of Richard II, Henry IV, & Henry V.]

... a charitable man, he did much to alleviate the suffering of the poor & when he died, he left his money to Charity: much of his wealth was used to rebuild Newgate (*debtors*) Prison. He was buried in the Church of St. Michael, called Paternoster in the Royal, which he had rebuilt – founding a college & an almshouse in connection with *the church* – in which he was buried: in a niche in the gate his commemorative figure stands ... with Liberty at his feet: *flos mercatorum*.

\* & *the poor man (Richard II)* gave him 2 cats – signets identifying *the bearer* as ‘a personal representative (*of the crown, as it were*),’ such as, a pennant or banner (*emblazoned with ‘a lion rampant’*), or a scepter/wand (such as *a facses*), seal, or ring - to venture ... & these produced great wealth. (WA Clouston, *Popular Tales & Fictions*, 1887, ii. p. 65.)

[Cf. Gen. 41. 41. —51. (- 55.)]

<sup>1</sup> Better to go to bed supperless, than rise in debt. Cf. What lazy rogues are these to lie in bed so long, I dare-say they have no clothes to their backs; for ‘Laziness clothes a man with rags.’

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 166 – 163. *Barabas*. “& here upon my knees, striking the earth, / I ban their souls to everlasting pains / & extreme tortures of the fiery deep.”

<sup>3</sup> Sūra IX. 24.

<sup>4</sup> Sūra IX. 26.

<sup>5</sup> ISA 1. 6. “& from the foot sole to the crown is no health – but only wounds & bruises & festering sores, never cleansed nor wrapped up, & not softened with oils.”

<sup>6</sup> See, PS 59. 14., 15. Cf. PS 122. 2. “Our feet we set towards you Gates, O! City of Newly-Weds & the Nearly Dead.”

<sup>7</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 202, 203. *Barabas*. “... You that / were never possessed of wealth, are pleased with want.”

<sup>8</sup> Johnny Green, lit. a swaggerer, ever with a sneer upon his face, the sturdy, impudent beggar who laughs in his sleeve at the folly of his dupes, while he bullied them with his threats, if they were backward to give.

Ding, dong bell.

*Freedom*, sickened & died;<sup>1</sup>  
 & a single blast of trumpet sounded,  
 & earth & mountain heaved up & crushed in a single crash,  
 on that day *the great event* came to pass;  
 & the heaven cleaved asunder & appeared very fragile on that day,  
 & the stars scattered, & the rivers diverted, & the grave was laid open:  
*the angels* standing on its sides,  
 then came *two angels* out of Heaven,<sup>2</sup>  
 his soul therein to guide. “Rise up, TĀbŪt.<sup>3</sup>  
 O rise up *Brother Freedom*,<sup>4</sup> & go along with us; for you've a place  
 prepared in Heaven, for you to sit on an angels knee.”  
 & *his righteous soul* was by *the angels* carried  
 & safely borne ... brought to sit down  
 at the *chiefest* of places of honor & fidelity,  
 to this haven of rest & consolation in the midst of lofty gardens,  
 the clusters of whose fruits will be within easy reach,  
 & springs, under the Throne of Glory<sup>5</sup>  
 where the light of the sun reflected  
 by the Prophet's side – “Salam.  
 Peace be upon You, O Prophet of God Almighty Most High” –  
 whom Our Father hadst prepared  
 in Paradise & made known at the Feast  
 where all those who worship & obey will have plenty  
 to eat & drink in the Kingdom of GOD Sieg und Hiel in Heaven  
 where the faithful cast anchor & are in quietness

It is the money-bearing image that brings his revenue; it is this that affords all the wealth. Who is it takes it out? The curse to us all, the snide monk - while industry & hard work alone avail the vassal-peasant, the idle pick-a-pocket career of *the monk* affords him abundance.

“Pretty Jan Watts / We are troubled with rats, / Will you drive them out of the house? / We have mice too in plenty, / that feast in the pantry, / But let them stay, / & nibble away, / ‘What harm is a little brown mouse?’”

[Cf. *the Pie-eyed Piper* ...]

<sup>1</sup> 28 August 1963. Let Freedom ring ... old Negro spiritual quoted by Martin Luther King, (Closing Speech – March on Washington):

Free at last, free at last, thank God Almighty  
 we are free at last ...

<sup>2</sup> EPH 2. 17. “He announced the *Good News* of Peace to you - afar off – making *gentle-lipped* peace to [those] near & distant.” Cf. ISA 57. 19.

Also cf., *the natural leaders* to whom a discontented peasantry, which had no wish to arrogate to itself democratic rights to share in government, might turn ‘in their struggle, ancient & inherent right on their side: though the ‘naked power of naked corruption’ seize or suppress that right. *Villeinage* was a legal status, not an economic one. *Lordes* rights over vassals were again legal, they could be taxed at his will, they were his *justiceables* & against him, & him only, they had no recourse to common law.

<sup>3</sup> LUKE 23. 42. “I tell you truly, today you shall be with ME in Paradise.” Cf. Sūra II. 248.

<sup>4</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 313, 314. *Abigail*. “Grave Abbess, & you, happy virgins’ guide, / Pity the state of a distressed maid.”

<sup>5</sup> Around the head of an enthroned being, in LORENZETTI’s ‘**The Allegory of Good Government**,’ are the letters C S C V - *Commune Sænorum Civitatis Virginis* – at whose feet are two children at play ‘building cities’: Remus Ascius & Senius, the founders of Siena ... Peace, Fortitude, & Prudence, on the left, & on the right, Magnanimity, Temperance, & Justice - six crowned figures of state.

& at far right Wisdom, with book & scales, sits enthroned.

of an innermost communion of grace (& peace) & truth of MA'Āt,  
 & are at peace after all the small & temporary troubles  
 we suffer, the storms of life  
 brought to a tremendous & eternal glory,  
 much greater than the troubles, our belief encouraged  
 & strengthened, protected by GOD Blessed Be & remaining true  
 to the faith. Never suffering torment  
 having proclaimed GOD's A.L.M.R. WORD & having been faithful  
 in witnessing to a sweet & joyful painless expectation  
 of blissful repose, giving thanks to GOD's 'Taq-wāid Great Mercy  
 by raising from death. Filled with living hope  
 & looking forward to possessing the rich blessings  
 GOD IZ'KA keeps for His People in Heaven,  
 where they cannot decay or spoil or fade away;  
 they are for those who through faith are kept safe  
 by GOD's ZIKR Power for the Salvation which is ready to be  
 filled at the end of time. On that day you will be presented before GOD Tā-Hā  
 & no secret action of yours will remain hidden from you.<sup>1</sup>  
 He who is given his record in his right hand will say: Come read  
 my record: I knew I would meet my reckoning.  
 So he will have a delightful life. Be glad about this,  
 even though it may be now necessary for us to be sad  
 for a while ... because of the many trials<sup>2</sup> we suffer -  
 their purpose is to prove that our faith is genuine.  
 Even silver is purified by fire, & gold,  
 which can be destroyed , is tested by fire, & so your faith,  
 which is more precious than gold, must also be tested,  
 so that it might endure & prove to be  
 as pure as refined gold. Then you will receive praise  
 & glory & honor on the Day of Revelation.  
 You will be told: Eat & drink without care,  
 because of that which you did in days gone by.  
 You love GOD Tā. Sīn. Mīm. though you have not seen Him<sup>3</sup>  
 & you believe in Him, although you do not now see Him:  
 so rejoice a great & glorious joy  
 which words cannot express, because you are receiving  
 the Salvation of your Souls,  
 which is the purpose of your faith in Him. Then,  
 those who are now last will be first  
 & those who are now first will be last  
 & the wicked are afflicted<sup>4</sup> with horrible & frightful dreams.<sup>1</sup>

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<sup>1</sup> Cf. 1 COR 13.12 "... face to face."

<sup>2</sup> Cf. 1 PET 1. 6., 7. "On which account you should be exceeding glad ..."

<sup>3</sup> Cf. PROV 1. 7. "Respect for the Lord is *the first-fruit* of Wisdom ..."

<sup>4</sup> *Truthe, Reste, & Pes.* 25 ... 33. "Whanne lawe is put fro right assise ... (When law is deprived of true justice ...) / That kingdom shall have reste & pes."

But<sup>2</sup> he who is given his record in his left hand will say:  
 Would that my death had made an end of me.<sup>3</sup>  
 The wicked tell GOD Tā. Sīn. to leave them alone;  
 they don't want to know His will for their lives.  
 They think there is no need to serve the ONE TRUE GOD WORD<sup>4</sup>  
 nor any advantage in praying to Him. They claim  
 they succeed by their own strength, but  
 their way of thinking I can't accept.  
 Was a wicked man's light ever put out?  
 Did one of them ever meet with disaster?  
 Did GOD Praise Be to GOD ever punish the wicked in anger  
 & blow them away like straw in the wind, or  
 like dust carried away in a storm? You claim  
 GOD O mankind! seest thou punishes<sup>5</sup> a child<sup>6</sup> for the sins of a father. No!  
 GOD F'al-aq didst not bring disaster on their homes;  
 they never had to live in terror. Yes,  
 all their cattle bred & gave birth without trouble.  
 Their children run & play like lambs & dance  
 to the music of harps & flutes. They live out their lives  
 in peace & quietly die without suffering.  
 Let GOD whatever Is punish the sinners themselves;

<sup>1</sup> MATT 5. 39. - 41. "But I say to you, you are not to resist an injury ... give to 'the one who begs from ye' / & turn not away from 'the one who wants to borrow.' Also see, 2 ESD 16. 77. "- woe be unto them that are bound with their sins, & covered with their iniquities."

As well, cf. Marlowe, *Riche Jewe*. II. iii. 179. *Ithimore*. "O brave master! I worship your nose for this." [Barabas wore a large artificial nose, the stage mark of the usurer.]

'What's that to you?'

Sophia, mother of the Hanoverian Dynasty.

<sup>2</sup> But now, if thou wilt be perfect, he that hath a purse, let him take it, & likewise a script, & he that hath not, let him sell his coat, & buy a sword: go sell what thou hast, & give to the poor, if thou shalt have treasure in heaven. (See LUKE 22. 36 & MATT 19. 21.) Cf. *Truth, Reste, & Pes.* 55 – 60. "Rathere than fighte, a man go sell / On of his clothes, & buy him pes. // A worthy knight wol worship wynee; / He may not yelde hym though me thret, / But rather as Malice doth begynne, / Quench hit at the firste het."

<sup>3</sup> Cf. Marlowe, *Riche Jewe*. II. ii. 180 – 182; 199 – 203. *Barabas*. "As for myself, I walk abroad o' nights / & kill sick people groaning under walls; / Sometimes I go about & poison wells ..." "I'd fill the jails with bankrounts (bankrupts) in a year, / & with young orphans planted hospitals, (filled the poor houses), / & every man made some or other mad, / & now & then one hang himself for grief, / Pinning on his breast a long great scroll / How I with interest tormented him."

<sup>4</sup> See, ISA 57. 16 – 21.

<sup>5</sup> Cf. Marlowe, *Riche Jewe*. I. ii. 342 – 345. *Barabas*. "Child of Perdition, & thy father's shame! / What wilt thou do among these hateful fiends? [The Christian nuns.] / I charge thee on 'my blessing' that thou leave / These divills, & their damned heresay."

Also cf. Engels, *The Origin of the Family, Private Property, & the State*, p. 65. The modern individual family is founded on the open or concealed domestic slavery of the wife, & modern society is a mass composed of these individual families as its molecules. [*Ibid* pg. 67.] Can prostitution disappear without dragging monogamy with it into the abyss? Cf. *Genesis* 1. 2. ... darkness lying over the abyss.]

<sup>6</sup> The sin of the daughter ... Cf. GEN 6. 1. - 8. Human creatures are but flesh ... Also, cf. Marlowe, *Riche Jewe*. II. ii. 369 – 371. *Mathias*. "... better would she far become a bed, / Embraced in a friendly lover's arms / Than rise at midnight for a solemn mass."

let Him show that He does it because of their sins.  
 Let sinners bear their own punishment:  
 let them feel the Wrath of Almighty GOD ar-Rahimām  
 The Inevitable. What is the Inevitable?  
 What has made thee know what the Inevitable is?  
 When a man's life is over  
 does he really care whether his children are happy?<sup>1</sup>  
 Can a man teach GOD O Prophet – 'alyhi salām who judges<sup>2</sup>  
 even those in high places?

With many other words<sup>3</sup> He warned & pleaded with them :  
 “Save yourselves<sup>4</sup> from *this corrupt<sup>5</sup> generation.*”  
 But *alas!* they rejected the warning of the calamity & will be destroyed  
 with a violent blast, by a fierce roaring wind  
 which I caused  
 to blow against them  
 for seven nights & eight days in succession,  
 so that thou mightest have seen Divus Liberalis, laying prostrate ...guilty<sup>6</sup>  
 of sins, & he disobeyed the Messenger of the Lord,  
 He therefore inflicted a severe punishment on him.  
 The rich man also died<sup>7</sup> & was buried:  
 there was not wanting: with great pomp & regal splendor  
 the long procession of the funeral solemnities

<sup>1</sup> See, Reynolds, “*The Music Lesson.*” Also see, FRAGONARD, “*The Stolen Kiss.*”

Cf. Marlowe, *Riche Jewe.* II. I. 63. *Barabas.* “*Hermoso placer de los dineros!*” (“What lovely pleasure money gives.”)

Laws are in the King's mouth, or sometimes in his breast.

Cf. *the Ceremony of Opening 'the mouth'* - Egyptian Book of the Dead.  
 [Cf. Job 3.]

<sup>2</sup> JOB 21. 22. Cf. 1 PET 1. 16. “Become Holy, for I Myself AM Holy.”

<sup>3</sup> Adolf HITLER, “Christianity is *an invention of ‘sick brains’* – *the best thing is to let Christians die ‘a natural death.’*” Cf. Marlowe, *Riche Jewe.* II. iii. 315. *Barabas.* “It is no sin to deceive a Christian.”

<sup>4</sup> MACHIAVELLI, *Prince.* XXV. ‘FORTUNA’ is arbiter but of *half* our lives leaving the other half-or-so to be controlled by ourselves - & if a man keeps to his inner spirit & yet adapts himself to circumstances, she may favour him at any moment. Cf. John the Schep Ball, made a peasant's priest by Wycliffe, & opposed to some of the church *tenet*: & excommunicated in 1376 for his advocacy of ‘ecclesiastical poverty’ & social equality:

Men fight & lose the battle, & the thing they fought for comes about in spite of their defeat,  
 & when it comes turns out to be not what they meant.

Johan the Schep Ball was hanged & drawn & quartered

[& he's right. (In a representative democracy, if you can control the majority - & get them to vote for, & elect, your candidates, - then you can control everyone; because your candidates, once “democratically elected,” will pass whatever laws are needed for this, as was done by Hitler in the 1930s.)]

<sup>5</sup> ACT 2. 40. “... *perverse ...*” Cf. LUKE 6. 24 – 26.

<sup>6</sup> Cf. Marlowe, *Riche Jewe.* II. iii. 323. *Abigail.* “Nothing (but death) shall part my love & me.”

<sup>7</sup> *Gospel of Thomas.* “Jesus said, There was a rich person who had a great deal of money. He said, I shall invest my money ... so that I shall lack for nothing.

But that very night he died. ‘Whoever has ears should hear.’”

through the streets *of* the Holy City<sup>1</sup> of Two-Fold Peace,  
 the crowd of hired<sup>2</sup> mourners, those *newly-wed* & those *nearly-dead*,<sup>3</sup>  
 the spices & ointments very precious  
 wrapping the body;<sup>4</sup> nor yet the costly sepulcher,  
 on which the genial virtues of the departed were recorded.<sup>5</sup>  
 The splendid carrying of the forsaken tenement of clay  
 to the grave:<sup>6</sup> awakening<sup>7</sup>  
 from his flattering dream of ease & self-enjoyment  
 upon the stern & terrible realities of eternity.<sup>8</sup>

Then came two serpents *out of hell*,<sup>9</sup>  
 his soul therein to guide, commanded: Seize him & fetter him;  
 & bind him with a chain of seventy-seven links, & cast him into hell.  
 He did not believe in GOD Kāf. Hā. Yā. ‘Ain. Sād. Of vast power,  
 & did not urge the feeding *of* the poor. He has, therefore, no friend  
 here today; nor any food except the corruption  
 that flows from the bodies *of* the damned, which none but sinners eat.  
 In hell, the place *of* painful restraint  
 where devils & demons prayed they might not be sent  
 to be imprisoned in the depths *of* the abyss until final judgment  
 to be cast with death to the Devouress *in* the Lake of Fire,  
 where his wicked soul was in torments, judged

<sup>1</sup> See LORENZETTI, Ambrogio - At the center of an '**Allegory of Bad Government**', Tyrannia is seated on a dais: with the appearance of a demon with horns & fangs, & with long flowing hair; wearing a cloak with gold embroidery & precious stones ... a gold cup in her hand. &, at her feet, a goat - the traditional symbol of lust. Below is vanquished Justitia; broken scales scattered around her on the ground. Vices gather about the throne. The 'Fear Scroll' reads: Because he looks for his own good in the world, he places Justice beneath tyranny. So nobody walks this road without fear: robbery thrives inside & outside city gates.

The city is surrounded by crenellated walls, isolated houses are torn down, ablaze; the streets are full of rubble, palaces collapse, hordes of soldiers commit acts of violence – killing & maiming. The hilly countryside is barren & bleak, the trees bear no fruit; loneliness reigns, the only activities are death & destruction - no one is working, just one artisan, (Hephaistos) a blacksmith, forging weapons."

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. II. iii. 21, 22. *Barabas*. “& when we grin we bite; yet are our looks / As innocent & harmless as a lamb.”

<sup>3</sup> See “**The Triumph of Death**” by BOSCH. Cf. B & F *Maid's Tragedy*, I. ii. *Amnitor*. “... As slow to fight with words *as he is* quick at hand.”

Also, cf. B & F *Nice Valour*, II. i. *Shamont*. “Never sat shame cooling so long upon me / Without a satisfaction in revenge; / & Heaven has made it here a sin to wish it ... / I have lost my peace & reputation.” As well, cf. B & F *Love's Cure*, V. iii. *Saavedra* (prev. not practicing what he preached). “T is a hard task, to sail through ‘a sea of blood’ / To sail, & land at Heaven.”

Also, as well, cf. B & F *Maid's Tragedy*, V. iv. *Amnitor*. “Thy sister is a thing to me ...  
... a timeless death / Upon thyself.”

<sup>4</sup> SHAKESPHERE, *Richard II*, III. ii. 145ff. “Let us talk of graves, of worms, & epitaphs ...”

<sup>5</sup> Ps 33. 22. “Let your mercy Lord rest upon us, for our hope has been fixed upon you.”

<sup>6</sup> SHAKESPHERE, *Richard II*, III. iii. 147ff. *Richard*. “... For a little grave, / a little little grave, an obscure grave.”

<sup>7</sup> Sūra III. 77.

<sup>8</sup> Cf. Froissart, *Chronicles*. “On Saturday morning, the king left the Queen’s wardrobe ... On the morning of the same day ‘all the bad men’ ...”

Cf. Marlowe, *Riche Jewe*. II. iii. 36 – 38. *Barabas*. “[Aside.] Now will I show myself / To have more of the Serpent than the Dove; / That is more knave than fool.”

Also cf., *Poor Peasants*, B-text, passus VI, 50-51. “Know this in thin herte, / & that thow be trewe of thi tonge, & tales ...”

<sup>9</sup> Cf. Marlowe, *Riche Jewe*. III. I. 8. *Bellimira*, a courtesan. “Scholars I mean, learned & liberal ...”

according to what he had done & punished  
with sufferings stored up for him, grown old  
& prosperous, enough for his children & some  
left over for his children's children.

Stripped of all wherein his soul delighted,  
his purple robe, a garment of fiery flame,  
the rich man with hungry longing & unsatisfied desire  
of the soul, having planted in the field of his natural desires  
& gathering from it the harvest of second-death,  
lifted his eyes & looked up to seeth the Prophet – “Salam.  
Peace be upon You, O Prophet of God Almighty Most High” -  
afar off, with the beggar Simon al-Eazarus, called *Magus*, by his side,  
who planted in the field of *the Spirit*  
& from *the Spirit* gathered the harvest of Eternal Life:  
happy & humble in His bosom, comforted,  
a child of GOD al-Hâqqa pure in heart. Saved  
from those who in this life have all they want  
& with death, an eternal separation  
of natural affinity in this world mingled & confounded.

He who sowed the *perfectly* good seed is the Son of Man;  
the field is the World; the *perfectly* good seed is the people  
who belong to the Kingdom; *while* the weeds are the people  
who belong to <sup>the</sup> Evil One; & the enemy  
who sowed the weeds is the Devil.

The harvest is the *completion* of the age  
& the harvest *reapers* are the Angels.<sup>1</sup>  
Just as the weeds are gathered up & burned in the fire,  
so the same thing will happen at the end of the age:  
the Son of Man will send out his angels to gather  
up out of the fire his Kingdom.

*All those who cause people to sin*  
& all others who do evil things  
will be thrown into the fiery furnace,<sup>2</sup>

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<sup>1</sup> Throughout the summer of 1381 there was a general ferment. Beneath it all lay organization. Agents moved round the villages of central England, in touch with a *GREAT SOCIETY* which was said to meet in London – the remnants of the medieval Knights Templar suppressed in 1307 by Pope Clement V & King Philip the Fair of France: prompted by huge debts owed by Templars to Kings, & Pops's decree to eliminate Templars, in favour of Knights Hospitallers (now the Maltese Knights of St. John) ... culminated with the burning of the seventy-year old Knight Templar Grand Master Jacques de Molay, 1314, Paris. [John J. Robinson. *Born in Blood: The Lost Secrets of FreeMasonry*.]

Man be ware & be no fool: / Thenke upon the ax, & of the stool.  
The stool was hard, the axe was sharp, / the *iiij yere* of Kynge Richard.

It seemed that the common people were unequal in everything *but their liability to pay taxes*. It was the first time the standards of socialism were raised in Britain. The social grievances of the common man: repeal of oppressive statutes in memory of the liberties of ancient laws & lost charters (of the Saxon kings); abolition of villeinage, & division of church property, as ‘no man ought to be a serf or do labour services to a seigneur, but pay four pence an acre a year for his land & not have to serve any man against his will but by agreement only.’ Thirdly, all these great tensions in society were heightened by the long miseries of a French war from which the glory had departed.

where they will cry *weeping* & gnash their teeth.<sup>1</sup>  
 Then GOD's Iz-zikr *People Will Shine* out like the sun  
 in their Father's Kingdom like the light of the stars  
 that never die. Listen, then, if you have ears:<sup>2</sup> but  
 how terrible for Divus Nimeusis, *calling himself*<sup>3</sup> *Magus*,  
 who had an easy life; thinking to escape punishment,  
 called out & said to Him,<sup>4</sup> "O father: O prophet ... mercy.  
 Have pity on me." – for he still clung to the hope  
 that his fleshy privileges<sup>5</sup> would profit him,<sup>6</sup>  
 not perceiving that this, which was his glory once, was  
 now the very stress of his guilt.  
 So shrunken were his desires, so low his highest hope  
 & he cried, "Send *Freedom*<sup>7</sup> to dip the tip of his finger<sup>8</sup>  
 in water & cool my tongue, because I am in great anguish  
 because of my punishment, & in agony  
 tormented in this fiery flame." (A purifying fire  
 purging away<sup>9</sup> the drossity of his abundance.)

But the Prophet – "Salam.

Peace be upon You, O Prophet of God Almighty Most High" - replied,

... war tends to throw into relief all the social inequalities of peace: cf. the June 1381 Peasant's Revolution, when they set light to John of Gaunt's vast palace - the Savoy - in London. It's priceless treasures were carried away & cast into the Thames: & those who were caught thieving were thrown into the flames & consumed with the property. They ravaged & burned ... but they did not steal, for they were God's avengers of injustice, & what they did, they did in the name of Trinity & king (Richard II). In 1382, the Compi (wood carders) of Florence revolted, there was a rising of Maillootins, in Paris, & the Ghenters, led by Philip van Artevelde - defeated by Charles VI at Roosebeke. (The defeat of the king would have meant the end of the Valois.)

<sup>2</sup> Cf. *Truthe, Reste, & Pes.* 74. "In here bokes men written fynde."

<sup>1</sup> JAMES 2. 13. "... for justice is merciless to him who has not practiced mercy; but mercy triumphs over judgment." Cf. *Truthe, Reste, & Pes.* 90. "For witteles wordes in ydel spoken."

& you laugh at me.

<sup>2</sup> MATT 13. 37. - 43.

<sup>3</sup> Cf. *Tax has Tenet (Harmed) Us Alle.* 54. "- nec Christo solvere vota. (- nor reconcile his vows to Christ.)"

<sup>4</sup> Cf. Marlowe, *Riche Jewe.* II. iii. 66 – 97. "And what's the price?"

Barabas. "[Aside] Your life & if you have it. – O my lord ... / It shall go hard but I will see your death."

<sup>5</sup> Frequently introduced into the fairy-tale as condition of release from enchantment, **the Kiss**, is a very old rite of worship, **the Act of Kissing**, especially, survives in our modern legal oath.

The more we have of something, the less we value it.

Of course, the more repulsive the object to be kissed, the more merit, & the more potent performance. Cf. *St. Luke* 22. 48.  
<sup>6</sup> Cf. 2 COR 4. 17. "For the fleeting trifles our sufferings will acquire to us, in an immeasurable eternity, an unsurpassed load of glory; we, not looking at the seen, but at the unseen: for the seen is temporary, but the unseen eternal ... [& showing that it is necessary to endure many sufferings in order to enter the Kingdom of GOD.]" (ACT 14. 22.)

Also, cf. SHAKESPEARE, *Richard II*, III. iii. 210. *Richard*. "A king, woe's slave, shall kingly woe obey."

<sup>7</sup> Cf. Marlowe, *Riche Jewe.* III. iv. 39. *Barabas*. "O trusty, Ithimore, no servant but my friend."

<sup>8</sup> Cf. JOHN 13. 21. - 30.

<sup>9</sup> Cf. Marlowe, *Riche Jewe.* III. iv. 44. *Barabas*. "... - but thou shalt not want."

"Son, remember doing those things showing you had turned from your sins:  
that in your lifetime you received your reward, & enjoyed  
those few good things with temporal benefits; but  
did not acknowledge Our Father who always rescued us  
for whom in His Justice He Reserveth eternal damnation,  
as due wages, by that Justice, of their graceless impenitency.

Spawn of Vipers,<sup>1</sup>  
you thought it perfectly natural & inevitable that a beggar shouldst lie at thy door  
in pain & hunger, accepting him as part of the landscape,  
whilst thou didst wallow in luxury; &, although, thou wert not deliberately cruel  
to him ... it was what you did not do that got you into thine *goal*, hell.  
Thou didst look upon the world's suffering & need, & feel no answering  
sword of grief & pity pierce thine heart.  
Our LORD gave us just *One Commandment* <sub>TAO</sub><sup>2</sup> but thou didst disobey it,  
& Our LORD immediately hast made thee & thine descendants subjects to death.<sup>3</sup>

<sup>1</sup> MATT 3. 8. Cf. FROISSART, *Chronicles*. "Meanwhile Wat Tighler was answering, 'I can say & do what I like. What's it to with you?'"

*The new Mason* is brought to the outer door seeking the Light of the Lodge, & there the Door-keeper, or Tiler, will put a sharp sword-point to *his breast*, & *lead him* into the Lodge (room), where an alter sits in the center ... lit by a single light from above: behind the alter stands a man called 'the Worshipful Master' ...

**I am lost in the darkness & I am seeking the Light.**

*Curtana – a short sword carried at the coronation: symbolic of 'Mercy.'* Cf. St. John 18. 10. Peter smiteth off Malchus' ear

"Believe me soldiers of France ... "

Lucien Bonaparte

*holding a sword-point against Napoleon  
after Napoleon led soldiers into the parliament*

<sup>2</sup> JOHN 13. 34. "Thy Way - that ye love one another."

Also, 2 ESD 3. 7. Cf. *Truthe, Reste, & Pes.* 106 – 112. "Do the comaundement that He bede. / Though all the world agen you wend ... Who-so fighteth, God doth 'the dede,' / For God is Victorie & pes."

"Thanksgiving I give You, O Lord, & praise." [A *Hymn of Thanksgiving*, 1.]

<sup>3</sup> When peasants try to overthrow 'the system' violently, *they* always lost & suffered immensely. But, when building up power, negotiating with lords, kings & shoguns – emperors in competition with eachother – improved positions: *greater quality of life & wealth*. All through the Tudor reigns, the 'beggars are coming to town' preyed on the fears of the dwellers in lonely farms & hamlets, & exercised the minds of magistrates, Privy Councillors & Parliaments. [G. M. Trevelyan, *English Social History*.] In a 20<sup>th</sup> Century return to the violence of the Middle Ages, just with new weaponry, *as in the Mexican Revolution (1910-1917), land was distributed to the peasants but so burdened them with taxes, controlled prices, & restrictions on land sales & borrowing, land had no value.* Cf. Lenin & Stalin who established a brutal dictatorship, killing millions (to preserve power) in the name of the down-trodden peasantry.

Hark, hark! the dogs do bark, / The Beggars are coming to town;  
Some in jags, some in rags, / & some in velvet gowns.

Cf. FROISSART, *Chronicles*. Richard II. "Sirs, what more do you want? You have no other captain but me. I am your king, behave peaceably."

Your leader is dead. Follow me; I am your leader. –  
King Richard II

Also, cf. Froissart *Chronicles*. Richard II. "Today I have recovered my inheritance, the realm of England which I had lost." As well, cf. Genesis 27. 40. "You shall live by the sword & serve your brother." &, St. John, 11. 16. "Let us go too. Let us die along with him!"

From **Adam**<sup>1</sup> were born *out of number* ... nations, tribes, clans, & families.

He created everything<sup>2</sup> so that it might continue to exist,  
& everything He created is wholesome & good.

*Properties of breeding, such as the time of mating, or the length of gestation, or the number of chromosomes & the way they exchange genes, are still hereditary; they are racial: there is such a high genetic component in their manifestation that when the individual is selected, the race is also favoured. (Sexual habits have varied with domestic needs. Races of men have evidently changed their habits by genetic adaptation in response to these changing needs. In man, sexual intercourse has ceased to be just a means of reproduction. But it has not become just an end in itself. Rather it is something between 'the continuity of the family & the structure of society.')*

... cloning would start a new eugenic movement that could lead to categories of people because, *I think in the end, a person without a father or mother, a parent, or a family, will have a different identity.*

"Partrois couronnes au grand *Endymion*." (The Prophecies of NostraDamus: II. 73d.)

GOD SAVE The Queen is dead. GOD SAVE The Queen is dead. **Long Live the Princess.**

<sup>1</sup> Ab'ra-ham ... father of both JEW & ARAB – [Cf. *the (Apocryphal) Story of Sus-an'na*.] In India ... at Cochin (they) exist as three colonies: White, Black, & Brown – all claiming Jewish descent. The White are physically & by blood-groups, Jewish. The Black Jews are Muslim-Hindu hybrids who acquired Judaism as slaves of the Whites. They themselves exist as two sub-castes. Finally, the Brown Jews are half-breeds of the Black & White; they are excluded by both parental groups & largely lapse back into Christianity.

Intermediate between White & Black Jews of Cochin are the Jews of Yemen. They are the result of (polygamous) inter-breeding Jewish missionary immigrants with their converts before the Muslim, or even the Christian era ... polygamy & conquest are aspects of a single process. The Yemeni Jews are no longer genetically distinguishable from the Yemeni Muslims: they are one race. [C. D. Darlington, *Man & Society*.]

Refer to GEN 35. 11. - 14. "I AM GOD Almighty; be fruitful & multiply; a nation, a group of nations, shall come from you; also I Will Give" ... "a libation of wine & also oil." As well, GEN 35. 1. GOD Said, "Isreal. Move up to Luz & stay there; make an alter there to the God Who Appeared to you when you fled from your brother Esau." Cf. GEN 31. 50 b. "... though there is no man here is God to interfere? & Laban said to Jacob, "Look at this Witness-cairn."

In Alfred Rethel's '**Triumph of Death**', haughty Death astride It's exasperated steed, Its banner blowing o'er dying men on their barricade ... the army on the right follow Death, the leader & only victor ... mourning the loss of husband & father, on left, a woman & child cry.

Bathe in mylk & in mele [(miel, honey)] to make with 'papelots,' (porridge),  
To a-glotye with here gurles (children) that greden cry after fode.  
*Poor Peasants C Text, X 7576*

"... all are slaves who have no part in the State, the FREE CITIZEN's sphere of life.' [Engels, *The Origin of the Family, Private Property, & the State*, p. 68. & p. 71.] 'Man is only responsible for his actions when he acts with complete *FREEDOM of WILL*, & that it is a moral duty to resist all coercion to an immoral act.'"

Be forewarned & forearmed in your spiritual conflict.

The ancients held that in the wind - *haarped* - the souls of the dead; &, after *Bunting*, the *Pie-eyed Piper*, too, the peasants believed that, once freed from the body & returned to the wind, the spirits of their *unbaptized* children wandered, in the wind, wailing at doors & windows. [Germ., *geist*, spirit, ghost, from the root *ḡsan*, to gust or blow ... or dance. *Orpheus*. 'Forsake unsounded deeps to dance ...' Cf. *Apollo Smintheus, Lord of Mice. Iliad. I..*]

See, GEN 35. 8. De'bōr-ah, Rebekah's nurse, died (was sacrificed) & was buried under 'the sacred oak' (immolated on a fiery pyre) ... Cf. GEN 26. 34. & GEN 23. ... & EXOD 1. 12. Also see Gen 34. 9., 14. - 17.

<sup>2</sup> Sūra LI. 56 - 60. "WE [Have only Created...] that may serve ME. No sustenance do I require of them, nor do I that they shouldst feed ME. For I AM that I AM Who Giveth (All) Sustenance – Lord of Power – steadfast (for ever). For the wrong-doers, their portion is like the portion of their fellows (of earlier generations): Then let them not ask ME to hasten (that portion)! Woe, then, to the unbelievers, on account of that Day of theirs which they have been promised! Punishment in the Hereafter, as well as punishment in this life."

There is no deadly poison within them. No,  
death does not rule<sup>1</sup> ... *this World* is for GOD Zi-ka'uthar  
justice does not die.<sup>2</sup>

Ungodly people have brought death on themselves  
by the things they have said & done.

They yearn for death as if it were a lover.

*They have gone into partnership with death*  
& it is just what they deserve.<sup>3</sup> It is just ... what you deserve!

The LORD is not slow to do what He has promised,  
as some think. Instead, He was patient with you,  
because He does not want anyone to be destroyed,  
but wants all to turn away from their sins.

He punisheth those remnants of sin that are in godly men<sup>4</sup>  
with those temporal afflictions,<sup>5</sup> for whom yet in His Mercy  
only He Reserveth Eternal Salvation, as the due wages,<sup>6</sup>  
yet by that Mercy only, the good things

of thine, Divus Liberalis were temporal felicities.

GOD ΑΩμ did not invent death & when living creatures die  
it gives Him no pleasure.<sup>7</sup>

“I do not want anyone to die,” says the Sovereign LORD,  
the Living GOD Us – *a life containing souls* - “the greater death of *the Spirit*.

I do not enjoy seeing a sinner die.  
I would rather see him stop sinning & live – therefore<sup>8</sup>

<sup>1</sup> WISDOM OF SOLOMON 1. 13. - 16. Cf. TALMUD, *Sephr Haggadah*. ‘... came the Angel of Death & killed ...’  
Then came the Holy One, blessed be He!, & killed the Angel of Death, & killed ...’

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. IV. iii. 117. *Ithimore*. “But came it freely? did the cow give down her milk freely?”

*Also*, cf. H. C. Bolton, *Counting Out Rhymes for Children*, p. 88. “I gave the grass (*hay or hemp*) to the cow.  
/ The cow gave me milk, / I gave the milk to (mother or maid). / (Mother or maid) gave me three farthings.  
/ & the three farthings gave I to the pie-man (or baker). [“... dirty whore.” / “Odds-plut,’ says the gridiron.” / “Can’t you agree? ... Bring ‘em to me.” – *Nursery Chap-Book*, Douce Adds., Bodleian Library; p. 388.]

<sup>3</sup> WISDOM OF SOLOMON 2. 23. - 24. “For GOD Created man to be immortal, & made He him to be an image  
of His Own Eternity. Nevertheless, the envy of *the devil* became death into the world: & they that do hold of his  
side do find it.”

<sup>4</sup> TOLSTOY : “Thus, when GOD wishes to punish, he can change the rich man to a pauper in an hour.”  
*As well*, cf. Marlowe, *Riche Jewe*. III. iv. 38. *Abigail*. “Death seizeth on my heart ...”

To make base earth proud with kissing it ...

<sup>5</sup> Cf. Marlowe, *Riche Jewe*. III. iv. 40 & 41. *Abigail*. “I die a Christian.” [Dies.] / 2 *Friar*. “Ay, & a virgin too ...”  
*Also*, cf. Marlowe, *Riche Jewe*. IV. iii. 112, 113. “Thou in those groves, by Dis above, / Shalt live with me  
& be my love. – an absurdity, as Dis Pater is god of the Underworld.” *Prosperina* ...

<sup>6</sup> Cf. Marlowe, *Riche Jewe*. IV. i. 20. *Barabas*. “Cazza, diablo.” – a term of defiance.

*Also*, cf. WISD 3. 1. – 19. “... for horrible is the end of an unrighteous generation.”

<sup>7</sup> Cf. SHAKESPHERE, *Much Ado About Nothing*, I. i. “It is not so, nor ‘t was not so, but, indeed, God forbid ‘it  
should be so.’”

*Also*, cf. Marlowe, *Riche Jewe*. III. iv. 50 & 51. *Barabas*. “But, hush!” *Enter Ithimore*. “Here ‘t is, Master.”

<sup>8</sup> EZEK 18. 30. – 32. Cf. Be bold, be bold, / But not too bold, / Lest that your heart’s blood should run cold. /

turn & live!”<sup>1</sup>

Stop the evil you are doing. Why do you want to die?  
 You depend on the Law & boast about GOD Alif, Lām, Mīm, Sād :  
 you know what GOD Yā-Sin wants you to do,  
 you have learned from the Law to do what is right  
 & are certain in the Law you have full content  
 of knowledge & of truth.<sup>2</sup> You preach, but  
 do you yourself practice what you preach?  
 You are doing what your father did.<sup>3</sup>

GOD Sād Iself<sup>4</sup> is the only Father<sup>1</sup>

“Nothing daunted, she opened the door, to find blood-stained skeletons & bodies of beautiful women. As, horrified, she turned *to fly ...*” *The Bluebeard Legend* is practically identical with that of *the Story of Bloody Baker* (1890) of Sissinghurst Castle. Cf. *the Legend of the Blood Countess Elizabeth Bathory* (1560 - 1614) of Cjeste Castle in Hungary, who literally bathed in the blood of the unfortunate – believing that fresh human blood had a unique value for conditioning, restoring, & beautifying the flesh – their *barely alive* bodies were pierced with holes for blood-letting, & completely drained of blood. (Those who indoctrinated her into the ghastly *black* arts of torture were beheaded & cremated), & she was walled up & left alone with her thoughts & desires & memories ... & so continued for four years until dead.

... a lingering death, immured in a small underground chamber.

There is no spectacle in the world more terrifying,  
 & in Rome no day of comparable horror.

Plutarch, describing the procession escorting condemned Vestals  
*to their death chambers*

*Also, cf. ... in Serbia, the Fortress of Scutari was built by three brothers, but every night a demon raged ... & the evil spirit had to be appeased by a human sacrifice; so, the wife of the youngest was built into the wall. At her entreaty a hole was left that she might suckle her baby for a time ... & visitors are still shown a stream of water, which looks milky (because of the lime in it), trickling down the wall. [EB Tylor, *Primate Culture*, 1. p. 105.] Pufendorff: (*Maxin*) To be married without a wife is a terrible thing, but to be married to a bad wife is something worse; however ... Cf. Peter Piper had a wife & couldn't keep her. / He stuck her in a pumpkin shell & there he kept her very well.*

<sup>1</sup> “Turn back. Turn back thou ...” REV 22.7., 12., 20. Cf. EZEK 33.11. “Turn! Turn!”

*Also cf. Marlowe, *Riche Jewe*. IV. i. 54 – 62. Barabas. “I have been jealous in the Jewes faith, / Hard-hearted to the poor, a covetous wretch. / that would for lucre’s sake have sold my ...*

*... a Riche Jewe & therefore am I lost. / Would penance serve for this my sin, / I could afford to whip myself to death.”*

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. III. v. 89. Barabas. “Assure thyself thou shalt have broth by the eye. – (... to thy hearts content.”)

<sup>3</sup> Cf. Marlowe, *Riche Jewe*. IV. i. 12. Barabas. “I’d cut thy throat if I did.”

... coupe de gorge, throat-cutting.

<sup>4</sup> Maxim: Content turns all it touches into gold. – Midas, the fabled king of Phrygia, was fabulously rich, yet chose, when granted a wish by the gods, to become richer still, by asking for everything he touched to be turned into gold. His wish was granted, but joy quickly turned to grief when he could neither eat nor drink. A warning to the proud & ambitious, who climb so high, generally to fall at last ... as Icarus, who, despite his father’s warning, was drawn to the light of the sun, so his wings melted, & he fell into the sea.

Cf. Knightly Champions of our Lord, JESU CHRIST, unto whom all solemnly promise & vow unswerving fidelity & allegiance, renouncing Satan.

Turn back, turn back, thou ... knight.

3 Brethren from Spain

Whenever, therefore, we consent to be led astray by our own bad passions & evil desires, or by the worthless glories & allurements of this vain & foolish world, we are unfaithful to that promise, & swerve from it very grievously.

*we have & we are His True Children.* <sup>2</sup>

If GOD EVER-LIVING really were your Father,<sup>3</sup> you would love me,  
because I *IT AM NOW HERE Quickly Became*  
from GOD EVER-LOVING I did not come on my own authority, but He sent me.  
Why do you not understand what I say?<sup>4</sup>  
Is it because you cannot bear to ... Listen<sup>5</sup>  
*to My Messenger!* You are *the children of your father*,  
the Devil. Is it your desire to practice the lusts of your father.  
It was the Devil's jealousy that brought death  
into the World,<sup>6</sup> & those who belong to the Devil  
are the Evil Ones who will die. Don't think you can escape punishment.<sup>7</sup>  
*Divus Nimeusis, calling ye yourself Magus –*  
*whom in like manner suffered & received bad things, but*  
now is comforted

"I am called Battadeu. I cannot sit, for I am condemned by GOD *je sus* always to walk." [& while he was talking, he was always walking (*Cf. Crystal Deathampetimine ...*) up & down, going to & fro ... & had no rest.] Then he said, "I am going away ..." [*The Legend of the Wandering Jew.*] Cf. *the story of Judas – his soul* – in the air, always wandering around the world, without being able to rise higher or sink lower; & every day, on all the 'tamarind shrubs' that it meets ... it sees its body hanging & torn by the dogs & birds of prey.

<sup>1</sup> Cf. GEN 25. 27. – 34., 38. Bless me also, my father, / But he replied; "Your brother has come with deception & stolen your blessing."

Also, cf. Marlowe, *Riche Jewe*. III. v. 104, 105. *Ithimore*. "Was ever a pot of rice porridge so sauc'd! what / shall I do with it?"

<sup>2</sup> "A proud beggar / swore he would *bed her* / & stole ..."

. "... curds & whey; / There came a big spider (*Johan the Schep Knox*), / Who sat down beside *her*, / & frightened - *little Miss Mopsey\** away.

To purge priest-ridden *Holyrood* of its smell of papacy: Satan stirreth his terrible tail.

Cf. L. F. Salzman, *English Industries of the Middle Ages*, p. 188. "... That Alice Causton, in the year 1364, for giving short measure of ale had to 'playe boe-pepe thorowe a pillory.'

*Said the pretty little milkmaid. 'My face is my fortune.'*

*Boe-pepe*, (Saxon, *the limiteur*), a friar employed in begging about for support; *Bee*, a contraction of *Bode*, messenger. (*Halfe England ys nowght now but schepe, / In every corner they playe boe-pepe.*)"

\* Little Miss Mopsey, a pretty plaything upon-the-throne, costly & terrible to her adoring subjects, feeding upon the wealth & the very best of the land – corn & hay

<sup>3</sup> Cf. Marlowe, *Riche Jewe*. III. iv. 1 – 17. *Enter Barabas reading a letter.* "... & when he comes, - O, that he were but here!"

<sup>4</sup> Cf. GAL 6. 7. – 10. "Do not err; GOD cannot be deluded: for what a man sows, that he will also reap. If he sows for his sensuality, from that sensuality he will reap perdition; but sowing for the spirit, from the spirit he will reap eternal life. & acting nobly, we shall not suffer; for if we faint not, we shall reap at the right season. So then, as we have opportunity, let us do good to all; but especially to those *Citizens of the Faith.*"

<sup>5</sup> Cf. *Truthe, Reste, & Pes.* 135, 136. Youre auncestres arn gon, after shal ye, / To endless were or endless pes."

Also, cf. GEN 27. 45. *Rebekah*, "Why should I be bereft, deprived of both in one day?"

<sup>6</sup> Cf. *Truthe, Reste, & Pes.* 145 – 147. "The world is like a chery fayre, / Ofte chaungeth all his thynges. / Rich, pore, foul, & fayre." (*Chery fayre*, a frequent symbol for the 'transitorynes' of life.

Also cf. Gower, *Conf. Amantis*, Pro. I. 19.: 'For al is but a chery fayre / This worles good.'; Hoccleve, *De Reg. Principum*, CLXXXV. 47.: 'Thy lyfe, my sone, is but a chery feire.' (RHR). See also CHAUCER *Troilus*: "... & thynketh al nys but a faire, / this world that passeth soone as floures faile." (5. 1840, 1841.)

<sup>7</sup> JOHN 8. 42. - 44.

here, returned from the place where souls are judged  
 to testify of the greatness of the rewards of the just,  
 & to the dreadfulness of the doom of sinners:  
 you *whom* are in agony, tormented:  
 & besides all this, betwixt US & you a great chasm has been fixed,  
 so that those who want to go from here to you cannot,  
 nor can anyone cross over from there to US.  
 Then Divus Nimeusis,<sup>1</sup> answered, "Then I beg you, *prophet*.  
 I pray you send *Freedom* to my father's house  
 inasmuch as I have FIVE brothers<sup>2</sup> that he may so testify  
 so that they will not also come to this place of torment.  
 Let him warn them."

But the Prophet - Salam.

Peace be upon You, O Prophet of Our Father in Paradise - replied,  
 "My son, they have *the legitimate king* & the prophets; let them hear them."<sup>3</sup>  
 & then answered *the Libertine*:  
 "No. No, *father!* but if one go to them from the dead,<sup>4</sup> they will repent"  
 & then said the Prophet - Salam.  
 Peace be upon You, O Prophet of Our Father in Paradise -  
 "It is the plain fact  
 that if men possess the truth of GOD's A.L.M. WORD,  
 & if, wherever they look,<sup>5</sup> there is

<sup>1</sup> – *damned in the book of heaven*. Cf. ISA 65. 15. "To My Chosen *your name* shall be [left] as a curse." Also, cf. SHAKESPHERE, *Richard II*, IV. i. 254ff. "I have no name ... / & know not what name to call myself."

<sup>2</sup> REV 6. 1. – 8. 'White, red, black, livid, & grave ...'

I, Jack Boe-Pepe, / & you foure sheep, / Let every one yield his fleece; // Here's *five shillings*, / if you are willinge / that will be *fifteen pence* apiece. (Boe-pepe, storming at the leaders for traitors & cowards, vainly rode up & down, loudly weeping, as the surcharged air resounded with invectives & reproaches. [])

Cf. *Truthe, Reste, & Pes.* 113 – 116. What kingdom werreth hym-self with-yinne (wars with itself) / Destroyeth hym-self, & no mo / With-oute here enemys bygynne / on eche a side assayle hem so.

Also, cf. *the five disciples of the Muni (reclusive) Bodhisattva (incarnation of wisdom)* – who, at length, with fear & consternation, gradually relinquished worship of sensual gods (& rites & sacrifices) – to devote themselves to virtue & the general happiness of mankind. [...] of recent selling nuclear technology to terrorist countries.

Korea, & Pakistan & India - the only country in the world with 'the plague' - have self-determined Nuclear Power(s); & of the five superpowers – United States, France, England, Russia & Communist China – *the Chinese* launch *their first taikonaut* into space, after a quarter century of American astronauts & Russian cosmonauts in orbit.

The five Crown Corporations:  
 Via Rail, the Old Port (of Montreal), the Business Development Bank of Canada, Canada Post, & the RCMP.

<sup>3</sup> MATT 12. 39. "But in reply He said, 'Does a depraved & debauched race ask for a Divine Sign? None, however, will be given it [other than the Sign of the prophet ZUN-NUN Jonas] ...'" Cf. "... Punishments & Revenges, according to the example of that Judgment that hanged Collingbourne for a rhyme against the Usurper,' is the comment upon the episode in the 232<sup>nd</sup> Article in the Catalogue of Pamphlets of the Harleian Library, Vol. VI. (Harleian Library.)"

<sup>4</sup> SHAKESPHERE, *Richard II*, IV. i. 121ff. *Bishop of Carlisle*. "... So heinous, black, obscene 'a Deed!'"

<sup>5</sup> SHAKESPHERE, *Richard II*, IV. i. 142ff. *Bishop of Carlisle*. "... & this land be called / The field of Golgotha & dead men's skulls." – for his bold speech, *the bishop* was promptly arrested; - for the third time the name of Judas is cited to stigmatize the foes of Richard ... *Deo ius suum resignavit*.

sorrow to be comforted, need to be supplied, pain to be relieved, & if it moves them to no feeling & to no action, nothing will change them; they will not believe GOD's A.L.R. WORD  
as spoken by *the legitimate king* & the prophets,  
neither would they be persuaded even if one were to rise from the dead.”

& why would they believe<sup>1</sup>  
messages from fortune tellers & mediums who chirp & mutter.<sup>2</sup>

They will say, in their hearts, that there is no *god*,<sup>3</sup>  
after all, should people ask for messages from the spirits  
& the dead consult upon behalf of the living:<sup>4</sup>

“I wonder how *it*<sup>5</sup> could be conquer'd thus?”

---

While master fiddles his fiddle stick, / For dame & doodle-doo.

\* A very ancient *onomatopasm* – an attempt in words, to *mocke the cockes*, to reproduce their crow at dawn.

Maxim: The cock crows us up in the morning, *that we may work for our bread, & not live upon Charity or upon Trust; for he who lives on Charity shall be often affronted, & he that lives on Trust shall pay double.* Cf. St. Luke 22. 34., 61.-62.

<sup>1</sup> ISA 8. 19., 20. “When they say to you, Come to the *Raisers of Spirits*, & to those taught by Whisperers & the Entranced – shouldst not a people go to its GOD?” Cf. Plato’s legend of ‘the revenant’: a remarkable witness for the craving in the mind of man, that he who gives assurance of a world after death should have himself visited that world ... as, the three rogues abandoned on the desert island (without food) - *The Sea Voyage*, IV. iii. *Clarinda*. “Me thinks ye look but thin ...”

“O, we are starved ...” / ‘We are all poor starved knaves’ / ‘Neither Liberty nor meat ... *Lady*.’”  
*Or, the Legend of the Three Living & the Three Dead:* “Such as I was you are, & such as I am you will be. / Wealth, honor & power are of no value at the hour of your death.” Baudoin de Condé. See, Nicholas de Marguial.

“*Panem, nostrum, cotidianum, da nobis, hodie,*  
Among them five they had but one penny;  
That was given them *for goddess sake*.”

How the Plowman Learned his PaterNostra, 123 - 126,  
*Reliquiae Antiquae*, 1841. Vol. I. pg. 43.  
Ed. T. Wright & J. O. Halliwell

As well, cf. *Harleian Miscellany*, Bodleian Library. “‘The world, with all its busy drone of men, / Owes to the sword less homage than the pen.’ Or, ‘The calf, the goose, the bee, / The world is ruled by these three’ - *parchment, or vellum, pen, wax.*’”

<sup>2</sup> Cf. Marlowe, *Riche Jewe*. IV. ii. 22, 23. *Pillia, a bully.* “*Hodie tibi, cras mihi.* (Your fate today, mine tomorrow – an old hempen proverb.)”

Also, cf. Marlowe, *Riche Jewe*. IV. iv. 56, 57. *Barabas.* “How liberally the villain gives me my own gold.” [Plays the haarp.] As well, cf. *Truthe, Reste, & Pes.* 164. “... Synne is cause of grevaunce.”

<sup>3</sup> 2 ESD 8. 58. “Yea, & that knowing, they must die!” Cf. Marlowe, *Riche Jewe*. IV. iv. 97, 98. *Ithimore.* “The Meaning has a meaning. Come, let’s in. / To undo a *Riche Jewe* is Charity & not a synne.” [Exeunt.]

<sup>4</sup> Cf. Marlowe, *Riche Jewe*. V. iv. 1 – 12. *Calymath.* “Thus we have view’d the city, seen the sack, / & caus’d the ruins to be new-repair’d, / which with ... Dionysius reign’d, / Two lofty turrets that command the town.”

*Enter a Messenger.*

*Le Mort saisit le vivant.* (The Dead seizes – with regards to Inheritance – the Living.)  
A maxim of French law of Inheritance

<sup>5</sup> “Now Mark.” Since none is entitled to touch *the Anointed of God* & royal bearer of *a character indelibilis*, King Richard undoes himself, bit by bit depriving his body politic of the symbols of its dignity, exposing his *poor* body natural to the eyes of the spectators: “... My sacred state, / With mine own breath release all duteous oaths: / All pomp & majesty do I forswear.” (SHAKESPEARE, *Richard II*, IV. i. 203ff.)

Hearken ye<sup>1</sup> who disbelieve!<sup>2</sup>  
 I do not worship as you worship, nor do you worship as I worship.  
 I do not worship those that you worship, nor do you worship Him Whom I worship;  
 that is because you follow one faith<sup>3</sup> & I follow another Faith.<sup>4</sup>

But when GOD I It Am Jealous I Raised him from death three days later  
 & caused him to appear not to everyone, but  
 only to witnesses that God I It Am What I It Am had already chosen,<sup>5</sup>

*“Was this the face?”*

‘The king body natural becomes a traitor to the king body politic, to ‘the pompous body ...’: high treason committed by the king against the King. *The image of kingship – before his ordinary face – dissolves both his bankrupt majesty & his nameless manhood. The brittle glory of his physical face, which’ the magic looking-glass’ reflects, no longer one with Richard’s inner experience, stripped of God-likeness, of the follies of the fool, & even of the most human grief residing in inner man – all the splintering facets reduced to one: the banal face & insignificant physis of a miserable wretch, both less & more than Death.*

... an institution which perpetuated, not only that growing cleavage of society into classes, but also ‘the Right of the possessing class – (might),’ & the rule of the former over the latter.

& this institution came. The State was invented. [Engels, *The Origin of the Family, Private Property, & the State*, p. 97. & p. 154.] ... the gentile bodies stood opposed as closed, privileged corporations; the primitive natural democracy had changed into a malign aristocracy. The gentile constitution was finished. ... it had been shattered by the division of labour & its result, the cleavage of society into classes. It was replaced by the State.

**... their blood will be on their own heads.**

LEV 19. 31.; 20. 6., 27.

European political culture formed the interaction of two opposing forces, a *descending* principle that made God ‘the Source of Power’ – vested with monarchs - & an *ascending* idea, by which law-giving power arose from below; *from* the broad base of the whole people & culminates in a ruler who has no power other than *that* which the people have conferred upon him. [Walter Ullmann.]

<sup>1</sup> Said Pontius Pilate, “I am innocent of ...” - as he ceremonially washed the just blood of Jshua Cryste from off his hands: much in the like manner did Duke Henry, when he gave up his rightful lord to the rabble of London, in order that, if they should put him to death, he might say,

“... of the Deed.”

<sup>2</sup> Cf. JOHN 5. 30. – 47.

<sup>3</sup> Cf. Marlowe, *Riche Jewe*, V. iii. 45 – 47. “... For fear too late / Thou seek’st for much, but canst not compass it. - / Within here!”

<sup>4</sup> The idea of Struggle is as old as Life itself, for Life is only preserved because other living things perish through Struggle. In this Struggle, the stronger, the more able, win, while the less able, the weak, lose. Struggle is the father of ‘all things.’ It is not by ‘the Principles of Humanity’ that man lives or is able to preserve himself above’ the animal world,’ but solely by means of the most brutal struggle. [Speech at Kulmbach, quoted in ‘Hitler: a Study in Tyranny.’]

Nature of *faith* as a moral act is not to be forced by signs or wonders, for where there is an determined alienation of Will & affections from Truth, no impression which miracles maketh, even as genuine, can be more than transitional. Cf. FREDERICK the Great II der EINZIGE, King of Prussia (1712 - 1786): “Let the ignorant & envious babble; they will never form the compass by which I steer ... My object is GLORY; of this I am more enamoured than ever.”

Neither threats nor warnings will prevent me from going *my way*.  
 I will follow the path assigned to me by Providence with instinctive sureness of a sleepwalker.  
 My destination is the peace rooted in the equal rights of all nations.

Adolf HITLER, Munich, 14 Mar. 1936

Also, cf. Marlowe, *Riche Jewe*. V. iv. 27 – 30. “... a pearl so big, / So precious, & withal so Orient, / As, be it, valued but indifferently, / The price thereof ...”

<sup>5</sup>

“We shall live again; we shall live again.”

Comanche Ghost Dance song

that is, to us who ate & drank  
with him after he rose from death.<sup>1</sup>

*He did commandeth<sup>2</sup> us to preach the gospel  
to the people & to testify that He is the ONE<sup>3</sup>  
whom GOD quickly become Has Appointed judge  
of the quick & the dead.<sup>4</sup> All  
the prophets spoke about Him, saying,*

"It was intended,<sup>5</sup> everyone who believeth in Him,  
though dead,<sup>6</sup> will have his sins forgiven  
through the power of His Name jalla jalāluh & have<sup>1</sup> eternal life."

I went up to heaven & saw God & all the people who had died *a long time ago.*  
God told me to 'Come back & tell my people 'they must be good & love one another, & not fight, lie, or steal.'

He gave me this Dance to give to *my people.*

VOVOKA, Paiute shaman  
*known as Jack Wilson; died 1916*

Walker Lake Paiute, Wodziwob (Fish Lake Joe), invented a visionary movement, 'the Ghost Shirt Dance Society,' (in 1870): a doctrine of apocalyptic destruction ... the coming of a flood (or fire) that would wipe the world clean 'of white people & their polluting culture' – his assistant, Tavibo, a well-known shaman 'who was said to possess the power to affect the weather' taught his son Wovoka – born 1858 – during a solar eclipse (New Years Day, 1889) 'a mystical experience.' After this, he was said to have 'worked many wondrous miracles.'

<sup>1</sup> [Adolf Fassnacht, *The Friberg Passion Play – the play sublime – 1929.*] Prologue. "I will not," saith the Lord, "The death of sinners." (Men & women in the Middle Ages believed in the miraculous healing powers of the Saints – the devil was the carnal lord & he lurked in each dark shadow waiting for a victim.

The spiritual fortress was the Church & they turned to the priests for assistance when they considered their immortal souls in danger.)

"Whom seek ye in the Sepulchre of Christ?"  
"Jesus, the Nazarene."  
"He is not here; he has arisen as foretold."

The dead man has to say, "I know thee, & I know thy Name." [E. A. Budge, *Egyptian Book of the Dead*, II, p. 372. See Vol. I. Pg. 156.; Vol. II. pp. 264, 299, 300, 359, 372, 375, 448-473.]

<sup>2</sup> FROISSART, *Chronicles.* "... the King knew this thing had been the work of a few, not of alle, & it was better a few should suffer than ...

'The letters' which had been granted *them* were called for. They were brought & handed to the legal officers, who tore them up & scattered the pieces ... 'We command alle you who are here assembled, in ye Kynges name & on pain of death ...'

Answered alle, 'God save the King & his noble counselors! - with one voice.'

<sup>3</sup> JOHN 12. 13. "Hosanna! Bless the ONE." ["O happy one & heir to thyself. O felix heresque tui." Claudio, *Phoenix.*]

Also, a rhyme used at the Seder service on Passover Eve, Ehad Mi Yodea - One who knows? - found in the Pesah haggadahs since the fifteenth century; adopted from the Christian chant of 'the Creed' which goes farther back still.

'Dic mihi quid sit unis? / Unas est verus Deus.' ('We Praise Thee & we Glorify Thee, O Lord.')"

As well, cf. οχτό ἡγοί ψάλλονται, the Octave of Christ – eight chanted tones.

<sup>4</sup> ACT 10. 40. – 42. Peter, "– They slew him by hanging him on a gibbet ... "

Cf. FROISSART, *Chronicles.* "... & elsewhere, in all parts of England where his people had rebelled. Over fifteen hundred were put to death by beheading & hanging."

<sup>5</sup> JOHN 12. 8. Jesus Christ, "You have always the poor beside you, but you have not always me!"

<sup>6</sup> Cf. PLATO, *Republic.* X. .614. *Er the Pamphylian, returning from the place where souls are judged, to testify of the greatness of the rewards of the just, & the dreadfulness of the doom of sinners.*

Also, cf. Marlowe, *Riche Jewe.* I. v. 23. Barabas. "For if I keep not promise, trust not me."

GLORY.

Jesus wept.<sup>2</sup>

So be it: “Would that I had not been given my record, nor known  
 what my reckoning was. My wealth is of no avail to me,  
 & my power has perished.”

Woe unto me! would that I were [mere] dust.

GLORY.

*Shall we receive good at the hand of GOD, the IRRESISTABLE  
 & shall we not receive evil?  
 Ay'yu-bh'um the Huzite<sup>3</sup>*

Glory.

<sup>1</sup> “*Hodie tibi, cras mihi.*” Cf. *Truthe, Reste, & Pes.* 167, 168. “Ye have *free wille*, chese youre chaunce. / To have with God were or pes.”

*Also*, cf. *Sūra XXVII. 17. Solomon*, “O men. We have been taught the ‘speech of birds,’ & are endued with everything. This is indeed a clear boon from GOD LHP

*Christus non moritur. (Because Chrit does not die.)*  
*Johannes Andreæ, Novella*

<sup>2</sup> JOHN 11. 35.

<sup>3</sup> Cf. Marlowe, *Riche Jewe.* V. vi. 82. *Barabas*. “Damned Christians, dogs, & Turkish infidels! ... [Dies.]

*Also*, cf. Marlowe, *Riche Jewe..* V. vi. 119, 120. *Governor*. “... & let due praise be given / Neither to Fate nor Fortune, but to Heaven.

*Exeunt.”*

So does the dust destroy the diamond.  
*King Charles Ier, Majesty in Misery.*

### A PRAYER

O my Lord! Grant me firmness in faith & direction.  
 Assist me in being Grateful to Thee & in Adoring Thee in every good way.  
 I ask Thee for an innocent heart, which shall not incline to wickedness.  
 I ask Thee for a true tongue.  
 I pray Thee to defend me from that vice which Thou Knowest,  
 & for forgiveness of those faults which Thou Knowest.  
 O my Defender! assist me in Remembering Thee & being Grateful to Thee,  
 & in Worshipping Thee with an excess of my strength.  
 Forgive me out of Thy Loving Kindness, & have Mercy on me; for verily  
 Thou Art the Forgiver of offences & the Bestower of Blessings on Thy servants.

Forgive me Lord of lords of mankind - pity a poor sinner.  
 Forgive me King of kings of mankind - pity a poor beggar.  
 Forgive me GOD of gods of mankind against the mischief of every sneaking whisperer,  
 the accuser, who whispers into the minds of Thine Chosen People, the Faithful  
 & the True Believers

Osanna.

Osanna.

Osanna.

Kodesh.

Kodesh.

Kodesh.

S'al-a'men.

S'al-a'men.

S'al-a'mn.

## NOTES

\*

## HAARP

High-frequency Active Auroral Research Program<sup>1</sup>

&amp;

## CHEMTRAILS

UN Treaty. Oct 27, 1978. Cunga Res. 31/72, TIAS 9614.<sup>2</sup>

Convention on the Prohibition of Military or any other Hostile Use of Environmental Modification Techniques.

Nearly half of all adult deaths in South Africa now attributed to AIDS, according to a report that used tabulated data from the country's death certificates: the report, Impending Catastrophe Revisited, was issued by LoveLife, the largest national HIV prevention program for youth worldwide. The South African population would have grown from 43.7 million to 51.3 million by 2010 without AIDS – now projected to reach only 47 million.<sup>3</sup>

US Congressional record on a subcommittee on the US Department of Defense Appropriations for 1970

In 1975, while working in Antarctica, Robert Helliwell of Stanford University, discovered low frequency waves, such as those emitted from power lines, could be manipulated up to a thousand times by coherent interaction with charged particles in radiation belts. HAARP<sup>4</sup> antennas radiate large amounts of energy into the Van Allen Radiation Belt, distorting it – to confuse guidelines of hostile incoming missiles – & changing the weather patterns of earth by causing light waves from the sun to be refracted to earth in a manner different from normal. All life on earth is protected by a thin, extremely delicate, molecular – electrically charged configuration – that includes the Van Allen Radiation Belt, & the Ozone Layer Shield: &, if weakened, would allow high energy particles from the sun & other sources to enter our lower atmosphere & cause severe damage to DNA blueprints of life on earth – man induced electromagnetic

<sup>1</sup> *Sic.* Nikola Tesla, the brilliant inventor of alternating current power sources & transmission systems (not Thomas Edison): all his research, on *channelized beams composed of coherent bursts of electrically charged particles moving at the speed of light*, & experimental data about magnifying resonance, was removed from libraries shortly after his death in 1943.

<sup>2</sup> Great Lakes a concern. RA Walters. Observer. Sarnia, Ont. Jun 24, 2003; pg. A. 4.

<sup>3</sup> EarthWatch: Diary of a planet. Steve Newman. Edmonton Journal. Edmonton, Alta. Aug 26, 2001; pg. E. 9.

Also, Steve Newman. The Vancouver Sun. Vancouver, BC. Aug 25, 2001; Pg C. 2. &, Times-Colonist. Victoria, BC. Aug 26, 2001; pg. D. 2.

<sup>4</sup> "The little known existence & controversial operation of a powerful US ionosphere research facility in Gakona, Alaska ... among other sinister applications, it has the ability to manipulate global weather patterns, by refracting, abnormally, the suns rays hitting the earth, or by emitting electronic beams to ionize or de-ionize the atmosphere over a given area." Accord another freedom check. Robert J. Kominek. Chatham Daily News. Chatham, Ont. Nov 22, 2002; pg. 4.

radiation, at power levels of ten billion watts (X 1 hour = to the power of the Hiroshima blast), causing electronic rain in the ionosphere & other environmental hazards. Deliberately increased solar energy in the upper atmosphere ... measured by the Super DARN (Dual Auroral Radar Network) system, the world's most sensitive microwave receiver detecting changes in the ionosphere *as the HAARP heats it up.*<sup>1</sup>

Edward Teller, in 1998, proposed to combat global warming by seeding millions of tons of particles into the stratosphere as a gigantic sunscreen.<sup>2</sup>

The universe – awash in microwaves<sup>3</sup> – is flat & will keep on expanding.

Alaska's Ted Stevens<sup>4</sup> ... slipped 86.4 million for ventures in his state, including 12 million for the HAARP, 'weather modification' – wildfires, tropical cyclones, twisters, earthquakes & mudslides, deadly gulf heat, eruptions - experiments originally designed to harness the energy of the aurora borealis, now a weapon of mass destruction<sup>5</sup> (used to facilitate military communications) - the world domination agenda of America's shadow government.<sup>6</sup>

Joint research by Lockheed Space Sciences Laboratory in Polo Alto, California, & Stanford University, found low frequency transmitters leaked low frequency electromagnetic radio waves into the magnetosphere, where the signal amplified a thousand times (0 – 1000 hertz cycles / sec.), altering the motion of free electrons & causing streams of particles to rain down – radio frequency radiation passing through every living creature & making changes in cell structure.

Billions of US Military / CIA / Hughes Corp. "black" budget dollars – funding for the development of an artificial biological agent "for which no natural immunity could have been acquired"<sup>7</sup> ..." Clifford Carnicom: "... clandestine bio-warfare experiments by spraying illegal biological warfare stimulants – for as long as 50 years – 'to monitor how *they* spread' through the population."

<sup>1</sup> The truth is up there: X-philes suspicious of Labrador installation. Russell Wangersky. Telegram. St. Johns, Nfld. May 8, 2000; pg. 1. FRO

<sup>2</sup> A furore over chemtrails. Bob Phillips. The Ottawa Citizen. Ottawa, Ont. May 16, 2001; pg. D. 4.

<sup>3</sup> With the help of special telescopes & instruments, scientists can convert these microwaves into pictures that look deep into space ... to make out what the universe looked like in its relatively infantile state 300,000 years ago. Albert Einstein's theory that the universe was curved, *so that, if one were to strike out in a straight line, that person would eventually end up back ...* Saskatoon center of universe research. Gerry Klein. Star-Phoenix. Saskatoon, SK. Sep 4, 1998; pg. C. 13.

<sup>4</sup> Inside the US: The barons of pork & the harm they do. Deroy Murdock. The Windsor Star. Windsor, Ont. Ap 23, 2001; pg. A. 6.

<sup>5</sup> Great Lakes a concern. RA Walters. Observer. Sarnia, Ont. Jun 24, 2003; pg. A. 4.

<sup>6</sup> Chemtrails may be cause of high pollution index. Walter Sarich. Sault Star. Sault Ste Marie, Ont. Jun 20, 2003; pg. A. 4.

<sup>7</sup> US Congressional record on a subcommittee on the US Department of Defense Appropriations for 1970. Non-mainstream articles important, too: operation's secrecy disturbing. Gerry Masuda. Cowichan Valley Citizen. Duncan, BC. Aug 22, 2001; pg. 6.

The secrecy surrounding this operation, which may affect the health of millions of Canadians, is *disturbing* in a democracy during peacetime.<sup>1</sup> The external manipulation of people's brain waves violates the basic human right of thought & reason ... *without this we cease to be human.*<sup>2</sup>

Human Beings are basically electrochemical systems with brains – which function in four groups of frequencies: Beta waves (13 – 35 hertz); Alpha waves (8 – 12 hertz); Theta waves (4 – 7 hertz); Delta waves (.5 – 3 hertz). Humans can detect sounds as low as 20 – 40 hertz. Human internal organs are sensitive to vibrations of between 6 & 12 hertz.<sup>3</sup> If HAARP directs these low energy electromagnetic waves – which cannot be felt – at a particular segment of the population, the predominate brain waves of these people can be driven into new frequency patterns & cause changes in body chemistry & brain outputs in the form of thoughts & emotions, culminating in the manifestation of uncharacteristic physical actions, sickness, & even death.

Detrimental effects of 'the admitted' joint Canadian / US Air Force operations of tankers conducting *sky obscuration* – global warming & weather modification – experiments 'over the skies of Vancouver Island & other US / Canadian cities'<sup>4</sup> contrary to fundamental principles, laws & human rights of a democratic state, & its citizens (without their knowledge or permission) *in 'their stated efforts' at aerial spraying of micro-fibers, much finer than asbestos, carcinogens, aluminum oxide dust, barium salts, titanium, & 'bacterial' toxins.*<sup>5</sup>

Differing dramatically in appearance & behavior from typical jet vapor trails, or condensation trails, formed when the hot, moist exhaust released by combustion – from normal increases in commercial air traffic – crystallizes in the cold air of the upper atmosphere & becomes visible: jet exhaust contains small particles for the moisture to condense onto, thereby encouraging contrail formations. Chemtrails do not evaporate, but keep their shape for hours<sup>6</sup> before they split into thick, long-lasting, crisscrossed contrails, & spread out to blanket the sky in a wide layer of cloud which seem eventually

<sup>1</sup> Non-mainstream articles important, too : operation's secrecy disturbing. Gerry Masuda. Cowichan Valley Citizen. Duncan, BC. Sep 2, 2001; pg. 6.

<sup>2</sup> Time to end HAARP. Robert Kominek. Chatham Daily News. Chatham, \_\_\_. Sep 7, 2000; pg. 4.

<sup>3</sup> Buzz busters called in to track down elusive hum: High-frequency research blamed for nocturnal noise in southwestern Germany. Marina Jimenez, with files from Natasha Hassan. National Post. Don Mills, Ont. Aug 23, 2001; pg. A. 10.

<sup>4</sup> Chemtrails may be cause of high pollution index. Walter Sarich. Sault Star. Sault Ste. Marie, Ont. Jun 20, 2003; pg. A. 4.

<sup>5</sup> Contrails seen after 9 – 11. Celia Abram. Cowichan Valley Citizen. Duncan, BC. Oct 14, 2001; pg. 7.

<sup>6</sup> The length of time chemtrails remain visible is dependant on the temperature & moisture of the surrounding air, as well as whether the air is rising or descending, from a few minutes to many hours: prevailing wind patterns will spread the trails out & move them along the windfield. If the air has moisture – additional moisture will enhance cloud formations & duration. If the surrounding air is dry, trails will vanish as moisture is absorbed into the air as water vapour. If the air is rising, it will continue to cool & more condensation will occur, hence thicker & more enduring trails; descending, it will warm & be able to hold more moisture & trails will dissipate *quicker*.

6 Million commercial & military passenger miles flown every year. Skies give tell-tale aircraft trails. Jamie MacDuff. Times-Colonist. Victoria, BC. July 14, 2001; p. A. 13. The cost of flying the aircraft, identified as US military tankers, must be very high based on the sheer number of hours of flying involved in creating these chemtrails covering the whole of North America. This means the purpose for this spraying is considered important. Non-mainstream articles important, too: operation's secrecy disturbing. Gerry Masuda. Cowichan Valley Citizen. Duncan, BC. Aug 22, 2001; pg. 6.

to drop their substance to earth – dust too fine a powder to see as it floats through the sky: inhaling particulate matter can cause a wide variety of health problems, including asthma, respiratory ailments, gushing nose-bleeds ...

BC Center for Disease Control (BCCDC) with Capital Health Region, Central Vancouver Island Health region, Upper Island of Central Coast Community Health Services Society, & animal health specialists are investigating apparent epidemic-proportioned increases in *Cryptococcus neoformans* (respiratory / meningitis fungus-caused) disease.<sup>1</sup>

As early as 1995 correlations have been drawn between chemtrail sightings & sharp increases in flu & respiratory diseases in the vicinity of chemtrails<sup>2</sup> – certain chemicals in the air improve radio transmissions – a mass inoculation program to eliminate the *useless eaters* & the infirm from our society.<sup>3</sup> Between 100,000 & 200,000 deaths each year are caused by prescription drugs used exactly as directed.<sup>4</sup>

In his haste to ratify the mainly hidden agenda of the Kyoto Agreement<sup>5</sup> - exploiting Canadian citizens & natural resources for benefit of globalization, & one world government – Prime Minister Jean Chretien<sup>6</sup> – helping to foist an unconstitutional Charter of Rights & Freedom - ignores the danger presented by HAARP ... the electromagnetic waves from this US military ‘giant energy accelerator’ could be used as a super-weapon to

make a nation dance on one leg or drive a whole city of people insane.<sup>7</sup>

Many residents of southwest Germany, from Lake Constance to Heidelberg, are being irritated by strange nocturnal buzzing causing the heart to race, feelings to alternate between fatigue & excitation, muscle spasms, insomnia ... Henriche Menges, a Baden-Wuerttemberg state government physicist, using microphones & sensors capable of detecting low frequency vibrations, tomographic x-rays capable of penetrating the earth

University of Leicester *press release*, Mark Lester of the Radio & Space Plasma Physics Research Group: “Power lines & oil drilling, as well as navigational & communications satellites might be effected. This could cause major power cuts, as it did in Quebec in 1989 ...

<sup>1</sup> Fungus may be linked to chemtrails. Bill Abram. Cowichan Valley Citizen. Duncan, BC. Sep 2, 2001; pg. 6.

<sup>2</sup> “Conspiracy theories that an outbreak of the deadly West Nile fever in New England is linked to Chemtrail sightings: a racially motivated US program.” A furore over chemtrails. Bob Phillips. The Ottawa Citizen. Ottawa, Ont. May 16, 2001; pg. D. 4.

<sup>3</sup> Sky’s the limit on this one. Dave Obee. Times-Colonist. Victoria, BC. Jul 8, 2001; A. 6.

<sup>4</sup> Keep an open mind; the info is out there. J. Tamplin. Cowichan Valley Citizen. Duncan, BC. Sep. 12, 2001; pg. 6.

<sup>5</sup> The United States will not sign the Kyoto Agreement, although its industries & gigantic military establishment contribute to almost half the world’s environmental pollution – Canada contributes about 2.5%. Accord another freedom check. Robert J. Kominek. Chatham Daily News. Chatham, Ont. Nov 22, 2002; pg. 4.

<sup>6</sup> *Committing Canadians to sovereignty eroding treaties, passing anti-family legislation, supporting domestic surveillance & disarming Canadian citizens with illegal laws, such as a federal income tax system that the Supreme Court ruled in 1950 to terminate.*

<sup>7</sup> Buzz busters called in to track down elusive hum: High-frequency research blamed for nocturnal noise in southwestern Germany. Marina Jimenez, with files from Natasha Hassan. National Post. Don Mills, Ont. Aug 23, 2001; pg. A. 10.

Satellites may be lost, which could affect a range of man's activities from scientific research to the transmission of television across the world.”<sup>1</sup>

“Unhindered by restraints of traditional liberal values, this elite would not hesitate to achieve its political ends by using the latest modern techniques for influencing peoples behavior, & keeping society under close surveillance & control. Technical & scientific momentum would then feed on the situation it exploits.” : Zbigniew Brzezinski, 1970; later, National Secretary Advisor to US President Jimmy Carter.

## NOTES

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### BILL C-6

Electronic technology & communications with the Government of Canada.

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In 1906, the Sir Wilfred Laurier government passed into law a provision for the privacy of the information collected in *the census* under penalty of law by Statistics Canada from the citizenry-at-large. The Lord's Day Act was passed in Parliament. Eighty years later the Supreme Court of Canada found it unconstitutional<sup>2</sup> ...

“Canada has had a restrictive arms-control policy since the 1930s,  
since the 1970s though, the policy has been drifting.”

John Lamb

130,000 Canadian jobs disappeared in the 1980s because of the crumbling economic conditions & severe debt burden of the South.<sup>3</sup> Hugh Winsor: “Twenty years later, Ottawa’s International Development Research Center (IDRC) ‘finances more research in the South than either the Rockefeller or Ford Foundations ...’”

Ivan Head, thirteen years the president of IRDC: “We in the industrialized North are joined by links of ‘mutual vulnerability’ to what is known as the third world South.” “We in the North are not aware, because our leaders are not allowing us to become aware, of the immense impact the events in the South are having upon us – populations, environmental degradation, social instability, political turbulence, economic drop-off ... We are turning over to our children a world which is more degraded, more turbulent & less economically stable than the world we inherited ... The prime minister’s eloquent plea for tighter controls on international arms sales after the Gulf war. A few weeks

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<sup>1</sup> The truth is up there: X-philes suspicious of Labrador installation. Russell Wangersky. Telegram. St. Johns, Nfld. May 8, 2000; pg. 1. FRO

<sup>2</sup> Sandra Devlin. Guardian. Charlottetown, PEI. Nov 20, 1999; pg. C.1. “Under the law ... a dead person cannot be libeled or slandered; it is impossible to commit crimes against them. One can’t ... murder a dead person. So how can their privacy be invaded?”

<sup>3</sup> Listen to our children: help the third world. Joanne Page. The Whig-Standard. Kingston, Ont. Jan 3, 1991; pg. 1.

later, international trade minister Michael Wilson tabled Bill C-6 in the House of Commons. Bill C-6 is an amendment to the Criminal Code, which will allow Canadian manufacturers to export automatic weapons – *to military dictators, who will use Canadian-built weapons to kill civilians & suppress dissent.*<sup>1</sup> The export of bombs, missiles, & chemicals is already legal.”

### Retina & Iris Scanning.<sup>2</sup>

In 1995, the European Union passed the Directive on Data Protection, which addresses privacy concerns applying to the private sector.<sup>3</sup> In 1996, the Canadian Standards Association (CSA) worked to develop a Canadian Standard on privacy: a Technical Committee on Privacy<sup>4</sup> produced a ‘Moral Code for the Protection of Personal Information’ ...

Cf. Quebec Bill 68, *passed in 1994.*

Modeled after & iterating recent European privacy initiatives & consistent with the basic privacy principles of the CSAs International Model Code<sup>5</sup> – the Model Law on Electronic Commerce approved by the United Nations Commission on International Trade Law - Bill C-6,<sup>6</sup> the Personal Information Protection & Electronic Documents Act, originally introduced Nov. 1998,<sup>7</sup> passed a House of Commons vote (210 - 39): & now goes to the Governor General for Royal Assent.<sup>8</sup> The ‘*that is in any form*’ deletion actually broadens the Insurance Council of Canada & the Insurance Crime Prevention Bureau [Bill C-54] definition of **INFORMATION about an identifiable person that is recorded in any form** to include **INFORMATION that is not recorded**, such as DNA or blood samples.<sup>9</sup> & collection is reasonable for purposes related to investigating a breach of an agreement or a contravention of the laws of Canada or a province. Bill C-6 also provides an exemption to the obligation to notify an individual that his or her personal information is being disclosed in relation to an investigation of an illegal act. Similarly, Bill C-6 provides an exemption to the obligation to grant an individual access to the personal information gathered with respect to him or her, in relation to such an investigation.

Many of the privacy provisions in the federal Privacy Act & the proposed Bill C-6 are similar, for example, both pieces of legislation protect the privacy of information ...

Countries don't own information they are merely custodians of it.

Deirdre Martin<sup>10</sup>

Jan 1, 2001. The federal government’s Personal Information Protection & Electronic Documents Act (PIPED), formerly called Bill C-54 commenced federal regulation of the

<sup>1</sup> Arms-sale policy review praised by think-tank. Paul Mooney. The Ottawa Citizen. Ottawa, Ont. Jun 20, 1991; pg. 1.

<sup>2</sup> ‘Biometrics’. CGA Magazine. Toronto Certified General Accountants’ Association of Canada May 1992. Vol 26. Iss 5.

<sup>3</sup> The ABCs of impending legislation. Sandra Mingail. National Post. Don Mills, Ont. Jan 24, 2000; pg. E. 2.

<sup>4</sup> Vice-Chair Jim Savary, advisor to the Consumers Association of Canada: professor of economics at York University.

<sup>5</sup> Building trust in the information economy. Collette Jubinville. CMA Management. Hamilton, Ont. Sept 2000. Vol 1. Iss 7. Pg. 58; 1pg.

<sup>6</sup> Focus on Canadian Employment & Equality Rights. North York. July 2000. Vol 5. Iss 31.

### ZERO KNOWLEDGE.

<sup>7</sup> Privacy bill becomes law next week. Cobourg Daily Star. Cobourg, \_\_\_\_\_. Apr 5, 2000; pg. 7. *Also, Canada sets privacy rules.* Geoffrey Downey. Computer Dealer News. Willowdale, \_\_\_\_\_. June 2, 2000. Vol 16. Iss 12. Pg. 33; 1pg.

<sup>8</sup> ‘This April ... Bill C-6 received royal assent.’ Senator backs privacy charter: Laws to guarantee personal rights a vital issue. Kelly Cryderman. Southam News. The Windsor Star. Windsor, Ont. Sep 2, 2000; pg. A. 13.

<sup>9</sup> The proposed federal Privacy Bill. Labour notes. North York. Mar 20, 2000. Iss 1159.

<sup>10</sup> David Carr. Canadian Underwriter. Don Mills, \_\_\_\_\_. Oct 2000. Vol 67. Iss 10. Pg. 22; 4 pgs.

private sector.<sup>1</sup> George Radwanski,<sup>2</sup> Canada's Privacy Commissioner in Ottawa: "The U. S. doesn't have anything like this.

I'm sure some countries have either stronger or weaker laws ..."

The Public Interest Advocacy Center (PIAC) in Ottawa, places 'onus on *the individual* & not the government or business to remedy a complaint' ... Microsoft, for instance, makes the assumption that subscribers to its Hotmail service, by the act of accepting its terms of service, have granted it consent to use their personal data.<sup>3</sup>

California introduces legislation to tax Web transactions. Michael Geist, professor of law at the University of Ottawa, expects other governments will follow suit.<sup>4</sup>

[NAFTA, ch. 11.] When combined with Bill C-6, delineating the licensing & water export permit program, we see ... a picture of federal government promoting the bulk export of Canadian fresh water from aquifers, lakes or rivers, to distant American states.<sup>5</sup>

## NOTES

‡

### JUDENFRAGE

The problem of the Jewish Question.

Jews have gone on existing while other nations from biblical times have turned to dust.

I was the second Jew to be hired at John Hopkins, & a good friend of mine was the first Jew to get a Ph.D. at Hopkins. This is recent history! But now of course ... the Jews practically run the place.<sup>6</sup>

No one<sup>1</sup> has been able to define a Jew, & in essence this defiance of definition is the central meaning of Jewish consciousness ...<sup>2</sup>

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<sup>1</sup> Ottawa vows to protect citizen's info: but new act criticized as being too broad. Lahey Liam. ComputerWorld Canada. Jan 26, 2001. Vol. 17. Iss 2. - pg. 1.

<sup>2</sup> Bruce Phillips, federally appointed Privacy Commissioner ...

<sup>3</sup> Richard Rosenberg, Vice-President, Electronic Frontier Canada, Inc. – a private advocacy group - & professor of computer science at the University of B. C. Websites are ruses to get personal data: Proposed bill falls short in meeting privacy concerns. Patrick Allossery. National Post. Don Mills, Ont. Feb 25, 2000; pg. C. 3.

<sup>4</sup> Jim Middlemiss. National Post. Don Mills, Ont. Oct 3, 2000; pg. E. 1. FRO

<sup>5</sup> Federal government needs to ban bulk water sales. Leigh & Darrick Thomson. Cobourg Daily Star. Cobourg, Ont. Jun 14, 2001; pg. 4.

<sup>6</sup> "He once thought of changing his name to Karl Camden, but settled for Karl Shapiro, *a more Germanic, & hence higher class ...*" The thing poet: on the life & rime of Karl Shapiro. John Updike. Harper's Magazine. New York, NY. Mar 2003. Vol. 306. Is. 1834. Pg. 77, 5 pgs.

“Hep. Hep. Juden verreck”

Karl Marx

Death to all Jews.

In the tradition of the self-hating far-Left Jews

- the Left’s solution “*About the Jewish Question*” ... a world without Jews or Judaism: the terrible virus; mutated; retaining base primitive fear & hatred. “They feel more solidarity with their compatriots in America & Isreal, & Russia, than they do with other Poles. Poland is only a place where they can make money. They do not desire the well-being of the Polish people because that would jeopardize their economic position, which is based on the exploitation of others. The only chance the Polish people have of liberating themselves from the domination of Jews ...<sup>3</sup>

Political Zionism created the state of Isreal in 1948, but not without divisions. Zionists like David Ben-Gurion, the country’s first preseident, argued that if the creation of Isreal *harmed a single hair of any Arab child’s head*, it would be justified. In contrast, another strand of Zionism, often called right-wing, led by Vladimir Jabotinsky, said that this was nonsense: building a nation-state inevitably incurs acts that hurt & harm people.

Ben-Gurion triumphed.<sup>4</sup>

The UN, having last fall voted that Isreal’s security fence was illegal, went to the International Court of Justice in the Hague (without he consent or participation of Isreal) to get its position confirmed.

Business as usual for the Chosen People.

Whether it is better to die of a good life or from a bad one?<sup>5</sup>

“... We cannot live in the moment like an animal but rather  
dwell in anger at the past & anguish over our future”

NIETZSCHE.

<sup>1</sup> Cf. Reinhardt Heydrich, Security Chief at the Wannsee Conference – a meeting of 15 high-ranking nazi’s lasting one hour & a half – in Berlin, Jan. 20, 1942. The Wannsee Conference 50 years on: explaining the unthinkable. The Economist. London. Feb. 1, 1992. Vol. 322. Is. 7744. Pg. 103, 2 pgs.

<sup>2</sup> The thing poet: on the life & rime of Karl Shapiro. John Updike. Harper’s Magazine. New York, NY. Mar 2003. Vol. 306. Is. 1834. Pg. 77, 5 pgs.

<sup>3</sup> Raising the Jewish Question in /Poland: from a letter, last summer, sent by Poland’s Party X led by Stanislaw Tyminski, free-market candidate who lost to Lech Walesa in the race for president in Dec. 1990 - 50,000 of Poland’s 38m are Jews. Harper’s Magazine. Jan. 1992; 284, 1700; CBCA Reference pg. 24.

<sup>4</sup> The talks were bound to fail. Barbara Amiel. Maclean’s. Toronto, Ont. Aug. 7, 2000. Vol. 113. Is. 32. Pg. 11, 1pg.

<sup>5</sup> William H Glass. Harper’s Magazine. New York. Jan 2004. Vol. 308. Is. 1844. Pg. 77.

## “An Appeal to the Human Heart”<sup>1</sup>

*A cosmic despair engendered by contempt for mankind.<sup>2</sup>*

There is a right way to perform a given action, & the wrong ways are wrong because they fall short of the right way or go beyond it. Moreover, the right way is always the most efficient way, as the most efficient way is always to meet danger head-on by courageous action, for it cannot be overcome best by recklessness, & still less by cowardice.<sup>3</sup> Even if you should see your neighbor sin openly & grievously, do not reckon yourself better than he, for you do not know how long you will keep your integrity.<sup>4</sup> Death is never far away, & death ends all. The passing day alone is yours. Be wise; enjoy it. It can bring you many pleasures, but you must seize them now or they will be lost to you forever. & be content with what you have, not heaping up riches you will never use.

Peace of mind cannot be bought.<sup>5</sup>

HUMAN SOCIETY depends upon sincerity & piety in private & political conduct. It is of benevolence, intelligence, & *philosophy* that rational people must guide their lives, by reason, to attain virtue, the only good.<sup>6</sup> To know the good is to do the good; **knowledge is virtue**,<sup>7</sup> just as its opposite, ignorance, is vice; & that if a person does wrong, he does wrong because his knowledge is faulty. & never for any other cause for to do wrong is to oppose one's own welfare (as to do right is to promote it); & all people seek by their very nature, that which benefits themselves.<sup>8</sup> Virtue, in the spirit of moderation & tolerance, is obedience to the law;<sup>9</sup> & happiness comes from virtue.<sup>10</sup> Concerning all other things we have only opinion, which is changeable, fallible, & irrational, whereas knowledge is enduring, infallible, & rational.<sup>11</sup>

The sensual, or *natural man*<sup>12</sup> is happy & good ... in ignorance ... revolting against the indifference to human misery shown by *feudal aristocrats* & hating dependency upon *them*, declaring, “No citizen should be rich enough to buy another, & none so poor as to be obliged to sell *their selves*”<sup>13</sup> - (giving up *their freedom* & submitting to the authority of the State<sup>1</sup>) in infinite

<sup>1</sup> In January 1302, Dante was fined, exiled, & sentenced to be burned alive should he ever return to Florence. Forced to abandon everything beloved most dearly & almost a beggar, Dante became a wanderer. “How salt doth taste another’s bread, & how hard the path to descend & mount upon another’s stair.” (See, *Paradiso*, XVII.58-60.)

<sup>2</sup> Byron. Cf. Dickens: The uselessness of reason & the value of cheerfulness & kindness as an antidote to the cruelties of time - & the intense melodrama of & emotion of individual scenes, the rapid variation & range of moods & situations & exaggerated characters, &c...

<sup>3</sup> Aristotle, *Nicomachean Ethics*.

<sup>4</sup> St. Thomas Aquinas.

<sup>5</sup> Horace wrote with sympathy & understanding for human frailty.

<sup>6</sup> Confucius. Cf. stoicism.

<sup>7</sup> Cf. ECCLES 1:18 – *For* in much wisdom is much vexation; the more knowledge, the more grief. Cf. Socrates: He is the wisest of men who knows that his wisdom means nothing.

<sup>8</sup> Socrates.

<sup>9</sup> Cf. Montesquieu: All beings have *their laws*!

<sup>10</sup> Ibid. The true stoic is neither moved by good or bad fortune!

<sup>11</sup> Plato. Cf. *the mortality of the soul*.

<sup>12</sup> Cf. *the spiritual man*.

<sup>13</sup> Rousseau, *Social Contract*. Cf. Marx: The proletariat must sell *their labor* to live, getting poorer as the disparaging idealism of the capitalist spirit of democracy equates poverty with crime!

introspections amid the solitudes of the heart, the common people, whose condition ought to be the main concern of the governing classes, assuming religious tolerance & speculative *freedom* should hold sway,<sup>2</sup> gives wings to the liberated & enlightened human intelligence, championing the progress of illimitable *freedom*, attaining concord by stoic placidity in facing the tempestuous hardships of the world, indifferent to *its* rights & wrongs, urging the pleasures & virtues of simplicity, & contemplation of harmony with nature – cultivating the illusory of love, knowledge, sympathy, & empathy ... yet unable to improve the human condition, making existence bearable (to *the one* & to the *en masse*).

The bane of *man* is the illusion that *he* has the certainty of *his* knowledge.<sup>3</sup>

For sublimity is impossible without grandeur of thought & intense luminosity of thought – in the consent of the people,<sup>4</sup> whose love of their just & inalienable *natural rights* to life, liberty, the pursuit of happiness, & *property*, finds salvation in a nightmarish tangle of government red-tape & paradoxically manmade institutions<sup>5</sup> - the instincts for eternal human rights & dignity being paramount to the greatness of the individual, making duty more important than life, love, or liberty, or even death.<sup>6</sup>

GOD's nature<sup>7</sup> & not *man's* will<sup>8</sup> is the source of good!<sup>9</sup>

Practical ethics based on *faith*<sup>10</sup> & the necessity of acceptance<sup>11</sup> with contentment the pre-determined will of GOD,<sup>12</sup> who chooses for us better than we choose for ourselves, exhorting the *noble eightfold path*<sup>13</sup> of *ma'a(t)* – righteousness consisting of justice, truthfulness, good deeds. & by *free will* having the duty of aiding the healing power of constructive work, advancing

<sup>1</sup> Hobbes: The ‘power’ so granted may be despotic; but, the covenant having been made, the people have no right to rebel.

<sup>2</sup> Diderot.

<sup>3</sup> Montaigne.

<sup>4</sup> Jefferson., Locke: All people, being born free & equal, are under moral obligation to respect the rights of others.

<sup>5</sup> Cf. Kafka.

<sup>6</sup> Sophocles.

<sup>7</sup> *Upanishad*: The indescribable essence being, or spirit, which originated existence – making all, knowing all, the self-caused, eternal, immeasurable, indestructible, breath by name when breathing, speech by name when speaking, eye by name when seeing, mind by name when thinking, emotion by name when feeling. *Vedas*: Who verily knows & who can declare *it*, whence was *it* born, & whence came *this creation*.

<sup>8</sup> Calvin: Man is totally depraved & can be saved only by the Grace of GOD, & not by faith or good works alone. & GOD has predestined those to be saved, the Elect – choosing neither a faithless *man* nor an immoral *one*: the upright believing life is no guarantee of salvation, & its absence a certain sign of damnation!

<sup>9</sup> St. Augustine.

<sup>10</sup> 1 COR 13:13 – *faith, hope, & charity (love)*.

<sup>11</sup> Epictetus. Cf. *the Serenity Prayer* – God grant me the strength to accept the things I cannot change, the courage to change the things I can, & the wisdom to know the difference.

<sup>12</sup> St. Augustine: Every person owes allegiance to the prince of this world or to GOD. St. Aquinas: GOD directs *man* to *his* immortal destiny. Cf. Montaigne: The wisest attitude to take towards nature is to abandon oneself to it purely & simply. What a soft & wholesome headrest ignorance & intellectual indifference make for a well-made head! Merely allow nature to take its course; she understands our concerns much better than we. &, cf. the central doctrine of existentialism that *man* is what *he* makes of *himself*. *he* is not predestined by GOD, or by society, or by biology. He has a free will & the responsibility that goes with it. If *he* chooses or lets outside forces determine him, he is contemptible – as the acts of the will determine things. Aristotle said in his *Poetics* that character is revealed wherever a choice has to be made. The dynamic of life is not an abstraction, but in fluidity of consecutive elements in *man*, including the irrationality of the unconscious & subconscious.

<sup>13</sup> Buddha: Righteousness in belief, aspiration, speech, action, life, effort, thought, & meditation. Cf. Herodotus: Human action subject to the laws of Divine Retribution.

the ethical code of *ma'a(t)*<sup>1</sup> to imbreed & cherish in a great people the seeds of virtue<sup>2</sup> & public civility, & to allay the perturbations of the mind, & set the affections in right.<sup>3</sup> (In every word & thought breathing liberty, justice, prudence, truth, & in the most lofty spirit<sup>4</sup> restoring intellectual freedom, political independence, & integrity, with complete candor, not to the way people live, but to the way they behave, particularly civil discords & internal enmities.<sup>5</sup>)

We are free to choose between right & wrong, thus making our salvation a matter of our own choice ... Christian assurance being predestined to salvation<sup>6</sup> in proportion to the austerity of life: the mere instinct of security & self-preservation prompting us to believe that GOD does exist; in which case, we are likely to conduct our lives accordingly, applying this principle to our living & thinking in the spontaneity of our age, resulting in deep meditation, rigid logic, & keen psychological insight.<sup>7</sup> Exploring indefatigably all the delicate phenomena of our emotions. Our sentiments arousing from discord between the senses & the soul, the flesh & the spirit, the sensuality of our love & mystic acceptance of our spirituality. Our inner struggle between the sensuous & the ascetic being reflected in subtleties & antitheses of expression with tender melancholy & in plaintive tones, clear, sweet, & with the elegance of sensitivity.<sup>8</sup>

In answer to the questionings & melancholy of intellectual skepticism, a sense of fleeting values, & a longing to solve the unconquered mysteries of life, & death, in *its* common yearnings & disillusionments, asserting our *freedom* from determination we are now ready to establish our way of life: our feelings informing us that pleasure is good & pain evil. We will therefore direct our lives so as to gain the maximum amount of pleasure possible to us. But in seeking pleasure we will not act so as to involve ourselves in pain either now or later. We will avoid all indulgence. Never glutting ourselves with superfluity to satisfy ... to proceed, for absence of pain, & in the state of well-being we seek active pleasure, asserting the superiority of science over superstition, bemoaning the degeneration of *simple people* – *their* slowed up sense of reality, *their* love of nature, *their* sympathetic understandings.

Painlessness of body alone is not sufficient, however. We also desire tranquility of mind & soul.<sup>9</sup> We will therefore shun what is likely to disturb us<sup>10</sup> ... asserting Eternal Providence, & justifying the ways of GOD to *man*<sup>11</sup> - *each person doing the work for which he is suited best (according to his needs)*.<sup>12</sup>

The purpose of the state, undeterred by morality & free to do anything necessary to strengthen itself,<sup>13</sup> is to provide the citizens, bourgeoisie & proletariat alike,<sup>1</sup> with the means for

<sup>1</sup> Zarathustra.

<sup>2</sup> Cf. the Parable of the Sower, LUKE 8:1-16.

<sup>3</sup> Milton.

<sup>4</sup> Cf. Machiavelli – a fiery enthusiast for liberty & enlightened lover of every political virtue.

<sup>5</sup> Milton: Regarding *man's* impulse for issues of knowledge, & for *freedom*, & free will, as admirable ... & accepting moral responsibility for our actions, our human frailty remedied by repentance & faith. The luxuriance of our disciplined & opulent emotions moderated by our simple, sensuous, & passionate, reason.

<sup>6</sup> Cf. Racine's *Jansenist* free-thinking conviction in a predestination theory of salvation – being more philosophical & religious than psychological..

<sup>7</sup> Pascal.

<sup>8</sup> Petrarch.

<sup>9</sup> Epicurus' philosophy is not atheistic, although it teaches that GOD does not interfere in the life of *man* & that the soul (being subject to damnation) is mortal.

<sup>10</sup> Lucretius, *On the Nature of Things*.

<sup>11</sup> Milton, *Paradise Lost*.

<sup>12</sup> Plato, *The Republic*. Approaching an understanding of justice equated with health & happiness in state & individual ... in analysis of the four cardinal virtues of wisdom, courage, temperance, & justice.

<sup>13</sup> Machiavelli, *The Prince*. A good *prince* is moral rather to benefit his people than to obey the Laws of GOD. In other words, pragmatic success in securing goals, not moral law, is the only test of whether the means are proper.

living the good life, & it alone has the means to do this ... tyranny neither looks to the common good of the whole of the citizenry, considering the welfare of the tyrant<sup>2</sup> only, & not the welfare of the democracy<sup>3</sup> (of the poor – in *their* misery & poverty, seeing beneath their squalor a certain dignity & worth & regard for humanity that one day might be *their* salvation.<sup>4</sup>)

Folly, in ironic praise of stupidity & corruption exalts the Christian-Humanist way of life & the *freedom* of mind that avoids what Folly values. Folly praises the life of instinct, & her very praise implies the superiority of a disciplined & reasoned existence. Folly concludes cynically that, as all life is folly, it is folly to be wise.<sup>5</sup>

People do not mind being wicked; but they object to being made look ridiculous.<sup>6</sup>

For Mercy has a human heart,<sup>7</sup> Pity a human face, & Love, the human form divine.<sup>8</sup>

ECCLESIASTES 12:1e

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<sup>1</sup> France, Anatole, (1844-1924): The State, with its majestic sense of justice & equality, forbids the rich man as well as the poor man to sleep in the streets – mocking the romantic fervor & love of the beauty of the world, ironically, paradoxical in wit, & tempered by tenderness & pity for humanity.

<sup>2</sup> Ibsen: Drawing aside the community leaders' veil of smug hypocrisy to reveal *their* basic rottenness, concluding that the real pillars of society are not self-righteous prominent men but *freedom* & truth. The idea of our society is essentially false, that *it* lives by a set of traditional lies & habitual falsity. & the transitory complexities of modern life are eternal & universal themes – the conflict between the individual & society, between reality & illusion, between true & false idealism.

<sup>3</sup> Aristotle, *Politics*.

<sup>4</sup> Gorky: Everybody lives for something better to come. Cf. REV 22:20.

<sup>5</sup> Erasmus' argument is that it is folly not to see things the way they really are; scholars should not abandon ideals just because they cannot be fully realized but should apply their learning & reason as best they can to daily living. Cf. Sebastian Brant's *Ship of Fools*.

<sup>6</sup> Moliere.

<sup>7</sup> Faulkner, Wm.: The human heart is in conflict with itself – yielding violence & guilt & bigotry, causing men & women to erupt into emotional earthquakes that leave their mark on the entire community.

<sup>8</sup> Blake, Wm.

## “ON THE SIGNS OF GOD”

The good men & true, who succeeded Our Father in Paradise – Salam.  
 Blest is Our Father in Paradise – received the gifts of Revelation & guidance,  
 & kept ALIVE God's Message, which Now Is proclaimed in the Q'uran,  
*in which* is blessing & confirmation of all of all that went before. In the  
 daily Pageants of Nature – the dawn & the restful night, the sun, the  
 moon, the stars that guide the mariner in distant seas, *the rain-clouds*  
*pouring abundance*, & the fruits that delight the heart of man – can ye  
 not read SIGNS FROM GOD? No VISION can comprehend HIM, yet HE  
 Knoweth & Comprehendeth all.

### TO LUT WE GAVE

Favoured above the Nations, LŪT was<sup>1</sup>  
 a contemporary (& nephew) of Our Father in Paradise – Salam.  
 Blest is Our Father in Paradise – when the city of Sodom was destroyed *for its wickedness*,  
 he was saved *as a just man*. & sent  
 as an apostle & a warner to *the people of the cities utterly destroyed*  
 for *their unspeakable sins* ...

Behold! WE Shall Entrust *charge of*  
 The BOOK & AUTHORITY & PROPHETHOOD  
 to A New People who reject *them* not.<sup>2</sup>

The *arrogant* Party said: “For *our part* we reject what ye believe in.”<sup>3</sup>  
 So the Retribution, not long delayed, took *them unawares*,  
 & buried *the people*, & destroyed *their boasted*<sup>4</sup> *civilization*,  
 & *they* lay prostrate in *their homes* in the morning!<sup>5</sup>

Ah! how (terrible) was MY Penalty & MY Warning!<sup>6</sup>

For WE Sent Against *them* no more than a single Mighty Blast<sup>7</sup> -

<sup>1</sup> Sūra VI.86. Cf. Sūra VI.90: Say, “No reward for this do I ask of you: this is no less a Message for the Nations.”

<sup>2</sup> Sūra VI.90.

<sup>3</sup> Sūra VII.76.

<sup>4</sup>

<sup>5</sup> Sūra VII.78.

<sup>6</sup> Sūra LIV.30: Repeated from verses 18 & 20 to heighten the description of the sin, the penalty & the criminal negligence of the sinners in refusing the warnings *on account of their self-complacent confidence in their own strength & stability!*

<sup>7</sup> Sūra XXXVI.53. Cf. Sūra's LIV.31 & LXIX.13.

a furious wind, on a Day of violent Disaster so *that thou couldst see the (whole) people lying prostrate* in its path.<sup>1</sup>

When lo! *they will all be* brought before US *became like the dry stubble ...*

But WE Have *indeed* Made the O'uran easy to understand & remember:<sup>2</sup>  
That WE might make it a Message *unto you*.

Then is there any that will receive admonition?

& *that* ears (*that* should hear the tale &) retain its memory  
& should bear its (*lessons in*) Remembrance.<sup>3</sup>

(&) Tell them *that* the water is to be divided between them:  
each one's right to drink being brought forward (by suitable turns).<sup>4</sup>

& verily thy LORD IS HE, the Exalted in Might, Most Merciful.<sup>5</sup>

• • • • •

Give this warning to those men – sinners – who yet believe in JUDGMENT;  
in whose *hearts* there is fear  
*that they will be brought to JUDGMENT before THE LORD:*

S'al-a'mn. Blest Is the LORD  
let them be warned of their personal responsibility to guard against evil;  
let them not rely upon protectors or intercessors before GOD:

S'al-a'mn. Blest Is the LORD GOD  
their sins can only be forgiven by GOD's *OWN MERCY*:

S'al-a'mn. Blest Is God's *OWN MERCY*  
except for HIM they will have no protector nor intercessor;  
that they may guard *against evil*.<sup>6</sup>

One day HE WILL Gather them all *together*, and SAY:

"O ye assembled of evil spirit! much toll did ye take of men."

Their friends amongst men will say:

"Our LORD! we made profit from each other: but

alas! we reached our term – which *THOU DIDST* appoint for us."<sup>7</sup>

HE WILL SAY:

<sup>1</sup> Sūra LXIX.7

<sup>2</sup> Sūra LIV.17, 22, 32.

<sup>3</sup> Sūra LXIX.12. Cf. MATT 11:15. An ear may hear, but for want of will in the hearer the hearer may not wish, for the future or for all time, to retain the memory of the lessons *he has heard*, even though for the time being *he was impressed* by the Penetration of the Truth.

<sup>4</sup> Sūra LIV.28.

<sup>5</sup> Sūra XXVI.159.

<sup>6</sup> Sūra vi.51

<sup>7</sup> Abdullah Yusuf Ali: It is common experience that *the forces of evil* make an alliance with each other, and 'seem' thus to make a profit – mutually. But this is only in the material world. When the limited term expires, their unholy bargains will be exposed, and there will be nothing but regrets.

“The FIRE of HELL will be your dwelling place:  
 you will dwell there-in forever, except **as I WILLETH.**”<sup>1</sup>  
 for THE LORD is full of MA’At - WISDOM and KNOWLEDGE.<sup>2</sup>  
 S’al-a’mn. Blest Is GOD & Blest is MA’At

The discord in the universal harmony of Prayer and Praise:  
 their existence due to the limited FREE-WILL, THE TRUST  
 which THE UN-BELIEVERS in GOD – GOD IS BLEST – have betrayed.<sup>3</sup>  
 THE UN-BELIEVERS in GOD – GOD IS BLEST – say,  
 “Never to us will come<sup>4</sup> THE HOUR.”  
 But THE UN-BELIEVERS in GOD – GOD IS BLEST – must and will be eliminated.

The strongest emphasis and the most perfect assurance, for  
 there is nothing more certain in the world, physical, moral, and spiritual, all  
 centering in the authority of GOD HIMSELF – GOD HIMSELF IS BLEST –  
 But most surely, IT WILL COME UPON US ALL; by HIM WHO KNOWS THE  
 UNSEEN:

S’al-a’mn. BLEST IS HIM WHO KNOWS THE UNSEEN  
 THE RULER of THE DAY OF JUDGMENT

S’al-a’mn. Blest Is GOD – THE RULER of THE DAY OF JUDGMENT  
 from Whom IS NOT Hidden the least little atom in the Heavens or on  
 earth:

nor is there anything less than that, or greater, but is in THE RECORD OF  
 PERSPICUOUS:  
 in human experience, a perpetual record more enduring than memory,  
 expressed in clear language without any obscurity – without any DOUBT  
 what-so-ever.

Free from humans defects, these qualities, applied to GOD’s LAWS AND DECREES  
 than *that* every cause, great or small, must have its corresponding consequences.

<sup>1</sup> Abdullah Yusuf Ali: Eternity and infinity are abstract terms *with no precise meaning* in our human experience. The qualification, “except as GOD WILLETH,” makes it more intelligible, as we can form some idea – however inadequate – of a WILL and PLAN, and we know GOD by HIS Attribute of MERCY, as well as of JUSTICE.

<sup>2</sup> Sūra vi.128

<sup>3</sup> See Sūra xxxiii 72 (& notes ...)

<sup>4</sup> Cf. REV 22:20,21

## “(PUT ON) THE WHOLE ARMOUR OF GOD”

*Be forewarned & forearmed in your spiritual conflict.*

The Question about Paying Taxes, Tribute to Cæser - & a penetrating answer.

FINALLY THEN, & last of all, my brethren, I want to remind you, that, in conclusion, you build up your strength – not in yourselves but in union with Our Sovereign LORD, & in the boundless Power of HIS Might – *within you*. Put on, completely, ‘the Whole Armour of GOD’ that GOD Gives *you*, so that *you* will be able to stand firm & safe against the wiles of the prince of this world, & so that *you* can successfully resist the evil devices, & the craftiness, the tricks, strategies, & schemes of the prince of this world. For we are not contending against any physical enemy, we wrestle not against people, human beings made of *flesh & blood*, but against cosmic powers, against persons without bodies – the evil rulers of the unseen world, those mighty satanic beings & great evil princes of the present *technocratic* age of darkness who control & rule this world; we are up against authorities & organizations that are spiritual agents from the very *headquarters of evil*; & against huge numbers of wicked spirits in the *HEAVENLY WORLD*.

Wherefore, take unto *you* ‘the Whole Armour of GOD’ now! & use every piece, so that *you* may be able to resist the enemy & that *you* may be able to withstand evil, when in *its day of power* evil attacks; & having done all, to stand *your ground*, that even when *you* have fought the evil enemy to a standstill, fighting to the end, & having done all, & its over - *you are* still standing up, holding *your ground*. Therefore, when things are at their worst, rely on ‘the Whole Armour of GOD’ or you will not be able to put up any resistance when the worst happens, or have enough resources to complete every task & still hold *your ground*. Stand firm, I say.

But, rather, *ye* must put on the new & different self, which after GOD Is *Created* & reveals *itself* in ‘the True Life’ that is *Upright & Holy* – made new in mind & spirit; &, yes, you must clothe *yourself* with this new clean nature of GOD’s *CREATING*. Made by GOD’s design for righteousness in the goodness & holiness which is no illusion,

which shows *itself* in *the just & devout life* called for by MA'Āt - THE TRUTH:<sup>1</sup>  
 let us ask Our Sovereign LORD JESUS CHRIST to help us live as we should;  
 & let us be Our Sovereign LORD JESUS CHRIST, making not plans to enjoy evil,  
 & making not provision to gratify Desires of the Flesh, to *fulfil* the lusts *thereof*,  
 forgetting about our bodies with all their cravings  
 & giving not attention to our sinful nature.<sup>2</sup>

But to do this – to stand ready: you will need have buckled about *thine waist*,  
 girt about *thine loins*, the strong belt of THE TRUTH;  
 & having put on, *for* a coat-of-mail, the Breastplate of GOD's APPROVAL, *integrity*  
 & *righteousness*, in place - & the Helm of Salvation on thine head;  
 the garments of vengeance ‘put on’ *for* clothing  
 & *thine Selfe* wrapped in zeal as in a cloke.<sup>3</sup>  
 With good will doing service, as to Our LORD, & *not to men*.<sup>4</sup>

*Hereafter unfinished ...*

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<sup>1</sup> EPH 4:24.

<sup>2</sup> ROM 13:14

<sup>3</sup> ISA 59:17.

<sup>4</sup> EPH 6:7.

## Other Poetry

Fear Him who, after the killing of the body,  
has power to throw *you* into Hell.  
Yes, I tell you, fear Him.

*the Gospel of St. Luke, 12. 2-5.*

**“THE *Purple* FIRE OF DIVINE LOVE”**

A love of eternity anointed with the sweet oil of heaven.  
(Based on Richard Rolle’s “Fire of Love,” c.1343.)

Exchange the glory of incorruptible charity for a fleeting moment,  
the withering of beauty, physical lust & the hatred of wickedness,  
mundane, worldly splendor devastating virtue & encouraging vice & riotous living.  
Wander away from faith & have heart broken with many sorrows: everlasting  
bother with the transitory without acquiring devotion  
opposing the world of flesh with reluctance,  
attending to mundane matters only as need – not lust – may require  
& neither loaf nor gad after the spectacular nor the frivolous ... sincerely  
caring & thoughtful.

The reprobate, altogether too casual, are inattentive prayers offered without love,  
meditations without prayer ... doing alms in mortal sin with means unjustly gotten  
not pleasing Our Redeemer, but rather provoking Judgment to vengeance.

SERVING WORLDLY OR CARNAL GREED, adulterating  
their good deed doing given more to things temporal than eternal.

Merciful, chaste, & humble, self-confessed penitents / sinners,  
mortal wounds obscured by the odor of sanctity,  
compelling the heart aglow with charity, eager for love & indifferent to vanity:

**IN LOVE, NO ONE ATTAINS THE HEIGHTS OF DEVOTION AT ONCE.**

In love, occasionally, momentarily, we are allowed to experience  
the gradual progress of spiritual strength to heavenly heights of devotion  
at once ravished with contemplative sweetness;  
the gravity of behavior so necessary to achieve  
a certain stability of mind. Perfection  
acquired after great labor feeling joy in loving.  
Things temporal melting in the immense fire of love  
singing in heart the jubilant song of divine praise,  
echoing harmoniously in heart, the genuine fire of heavenly praises. Virtue  
immediately & genuinely experience the sublime mystery of charity & melt.

“*I will go to the house of the Lord, with the voice of praise & thanksgiving.*”<sup>1</sup>

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<sup>1</sup> Ps. 42:4.

Perfect souls – surpassing,  
abundant, eternal – discover life  
suffused with imperishable sweetness from the glittering chalice of charity:  
in holy happy wisdom  
& inhale joyful heat into their souls; indescribable  
comfort in earthly exile ... distress befell the Beloved  
crowned with glory, like Seraphim in highest heaven, inflamed  
with love & companioned with angels. A prayer of love everlasting, rejoicing.

Supernal angels are not sent out on errands, but kept close.

Charity & spiritual virtue in our hearts keep the soul from corruption of sin.  
Grace inspires contemplation ... the fire of eternal love!  
Due meed of affection. Glory  
& rejoice forever. Steadfast, serving righteousness: adrift from  
contempt & insults & obloquy & worldly prosperity & vanity ... Contagion,  
attractive poison. Consolation  
in songs of love & sweetness of devotion. Accepting ardently with equanimity:  
fiery love feeds into our minds, blazing, divine  
glory ... High, manifest desire!  
Our hearts aflame, glow, burn, purged of sin's foulness;  
impervious to suffering ... consistently practicing righteousness.

Worldly vanity, & pleasures ... greater folly,  
pitiful & damning ... nature passing & decaying with no qualms about serving sin.  
Reckoned creatures caring nothing for desire & pursuit of things eternal:  
a dreadful moment of everlasting perdition  
surrendered wholly to the world. Wretched  
destruction begins ... Deliberately given to wallowing in the lust of flesh  
& of the appalling darkness of perverse error. No mitigation  
of grief, nor alleviation of the pain of carnal lust & damnation.  
By their own free will, wantonly  
a love of sensual pleasure deceived.

Clear conscience, unwavering, unaffected by depression & vainglory:  
our prime concern must be love, not to acquire knowledge or engage in dialogue.

Love delights the soul & sweetens the conscience

***Knowledge without love does not edify<sup>1</sup> or contribute to eternal salvation.***

Consolation ... transient does not endure ... refuse to yield to base pleasure.  
Great the lament of those who have never loved

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<sup>1</sup> I Cor. 8:1.

the Founder of the universe ... cast into unending darkness,  
 the everlasting heat of hell-fire is reserved for those who do not love their Redeemer.  
 No splendor or coronation glory for those who not praise the love of their Maker.  
 Rather than endure penance & hardship, & purge their sins,  
 In a vale of tears they languish ... in torments unbroken.<sup>1</sup>

Made beautiful through virtue, blossomed ... happy,  
 spiritual fervor of sweet love ravishing.  
 Praising life of spirit sincerely ... seeking inextinguishable heat in the glorious choir  
 & rich melody ... (A shade of heaven protects against scorching lusts & melancholy.)

Irksome, sick world ... a shadow of doubt & torment vanishes ... No grief  
 among Seraphim, completely absorbed in indescribable, supreme love.  
 It behoves ... absorbed into splendid praise ... saturated ... blessedness ... indissoluble  
 claim of love. Undisciplined & chaotic  
 minds given way to curiosity, opposing love in their hearts by insensate greed:  
 resistant to truth ... heretical & proud to ventilate pleasure in decrying;  
 rejecting belief & understanding either by reason or intellect,  
 of the unknowable incommunicable & incomprehensible incredible glory.  
**We know in part & we understand in part.<sup>2</sup> Through charity, repudiate  
 all vainglory ... acquire & retain love ... In the time of temptation receive  
 the crown of life ... LOVE MAKES WHOLE.**

Blessed art the poor<sup>3</sup> ... afflicted by much: hunger & thirst, cold & nakedness,  
 & other trials. Purged of squalor & despise & enduring patience in tribulation.  
 Consciously & deliberately enduring persecution, wretchedness,  
 & misery ... a vale of tribulation, sickness, & grief ... surrounded by enervating luxury.  
 & holy in supreme righteousness only through grace spurning allurement completely -  
 however pleasant flesh's seduction & delight  
 of life's carnal, illicit pleasure ... appalling filth eschewed by the chaste.

**NOTHING IS DEARER TO GOD THAN INNOCENCE,  
 MORE PLEASING THAN GOOD WILL<sup>4</sup>**

*He has spread a cloud (of divine grace) for a cover (from carnal lust)  
 & fire (of everlasting love) to give light (within the mind) in the night (of this life).<sup>5</sup>*

Temporal honor can be destroyed by shame.  
 Earthly glory finished by confusion. Insult, confusion, grief,

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<sup>1</sup> "Heaping pain upon heaping pain."

<sup>2</sup> I Cor. 13:12. Cf. Ps. 36:10.

<sup>3</sup> Luke 6:20.

<sup>4</sup> Ps. 90:15.

<sup>5</sup> Ps. 105:39.

habitually faced with patience ... learn humility & be crowned in splendor  
 'patience of poor' will not ultimately perish.

Genuinely humble through all life ... righteous ... fearing  
 no tribulation, grief, misery, perplexity, or rejection:  
 advancing in contemplation & love  
 in patient humility & love we cleave to precepts & counsels of Christ:  
 passing through pleasant & unpleasant, hardship & poverty,  
 never murmuring, or speaking, foolishly or perversely. *In everything we give thanks.*<sup>1</sup>

*While I live I shall praise the Lord my God with delight & devotion.*<sup>2</sup>  
 Suffer or prosper ... face insult or honour ... undergo persecution never forgetting love.

Neither frivolous nor reprehensible or presumptuous  
 reputation for the odour of sanctity of life  
 laudable: *love is strong as death, jealousy as cruel as hell.*<sup>3</sup>

Deceit is the wisdom of 'the world.'

Peace known ... heart fixed ... longing in thought of love:  
 delectable ... rapt in sublime & gay melody ... vigilant, pining for ardent love blithely.<sup>4</sup>

Renunciation of world ... solitary, irreproachable ... supernal ... transcendent.

The tempted fall having not grace to resist ... *I will love you, LORD, my strength.*<sup>5</sup>

The power of HIS merit ... glory chastised ... delights of this world are few & fleeting.

HIS teaching endows strength.

Kept off carnal pleasures & endured  
 hard penance, undue hardship ... Eternal delight & full reward:  
 the vision of GOD & HIS HOLY SAINTS.

Embrace a life that has no human comfort to attain  
 glory in divine consolation ... recipient of frequent spiritual visitations.<sup>6</sup>

In order to serve GOD with greater freedom & devotion.  
 Relinquishing, spurning & rejecting the transitory  
 & in the sublimity of the mind ... risen above temporal

<sup>1</sup> I Thes. 5:18.

<sup>2</sup> Ps. 104:33.

<sup>3</sup> Cant. 8:6. (Cf. Ex.34:14.)

<sup>4</sup> Cant. 5:8.

<sup>5</sup> Ps. 18:1.

<sup>6</sup> Hos. 2:14. I will lead her into solitude, & I will speak to her heart.

devotion & contemplation never wavering.  
 live life loving & despise the worldly ... continually devote – hate idleness:  
 withstand pleasures of the flesh & worldly corruption... ardently seek heavenly things  
 & delight in sweetness of prayer,  
 & genuinely experience ... chaste ... unsullied ... celestial  
 music resounds sweet, flowing melody

Consoled by delight of love to vigorously exult GOD ...ecstasy  
 through consolation, an inner blaze of indescribable & unwavering charity,  
 freedom of grace ... rejection of carnal affection ... everlasting bliss  
 infused with the calm quietness of heart ... clear conscience  
 though suffering hardship & adversity, (in spirit maintaining constant harmony & fervor).

See how I burn ... consumed with indescribable love;  
 Flame gladdens & glistens with heavenly light.

Purged of vice & avoid - all ostentation ... courage not to dread ...fervor: mind,  
 enthralled to ardent, overflowing of praise, truly ablaze with fire of eternal love;  
 heart similarly ablaze with marvelous delight ... exquisite,  
 perfecting ... continual retention of love, ardently, without cessation.  
 The joyful psalmody ... delectable,  
 unceasing praise in tribulation & persecution  
 & in prosperity ... confidence,  
 vehemence  
 & virtue, beautiful, true, lovely & faultless  
 flourishing - body's grievous yoke depresses soul,  
 flesh falters under burden of life,  
 in consequence spirit falters too ...

In true loving minds is, always, a song  
 of glory & inner flame of love surging up,  
 out of clear conscience & abundant spiritual joy, inward gladness; love's virtue  
 abounds ... immense in its fervor & unrestrained. Radiant. Irresistible.

Real penitence involves giving up everything that panders to vanity.<sup>1</sup>

*I languish for love.<sup>2</sup>*

Love is the transforming of the desire into the ...assimilating to BELOVED.

The splendors of the spiritual preferred to pleasures of the visible.

<sup>1</sup> Eccles. 1:2.

<sup>2</sup> Isa.5:1, Ps.71:6. Cf. Cant, 5:8, 8:6.

Sweet love & a devout heart ... diffusive, unifying, & transforming, transforms the *lover* into HIS *BELOVED*. Charity is the queen of virtues ... beauty of the soul it wounds, intoxicates & melts, beautifies, gladdens, enkindles ... Orderly & practical, love alone makes us blessed ... sully not love by thought, word, or deed.

Renunciation to attain perfection, sincerely enduring serious hardship ... exercising great diligence through penance the flesh sheds degenerate delights & decadent thoughts ... no recourse to intolerable sensual lusts: fleshy beauty is corruptible, weak, & contemptible ... passing. Deceiving truth scorns & tramples down vanity - worldly lust beguiles ... the shining soul intent, wont to be filled with abundant sweetness, earthly vanity & fleshy lust is accounted the filthiest refuse which ... in a vale of tears ... leads to death.

Perfection of love tempted to lust.<sup>1</sup>

Abstain from anything that will destroy or hinder perfect love through free will & grace of GOD ... contempt of transient & perverse corruption of flesh.

Stability of mind ... through continual prayer ... acquires grace & glory ... a soul kindled with fire of love. Contemplative life, sweeter, nobler, worthier, meritorious in respect & delight of uncreated good (demanding ... ‘savor the sweetness of eternal love’).

A man is not more holy because of the outward deeds he performs, but the more ardent a man’s love in abundance, infused, of joy & song ... purer & more precious, in fervor of love & contemplation, aglow, mind set on heavenly things – giving alms, defending truth (even unto death) ... great penance’s performing for God’s sake, putting up with wretchedness in this life: yielding wholly to GOD, surrendered completely to love persevering.

The fire of love cleans out all trivial & unnecessary vice, creates beauty in virtue ... divine love, so ardent, burns up VENIAL SIN. & mortal sins ... burnt up in the fire of divine love, rejecting care of worldly affairs, spurning all transitory things, refraining from wanton & improper desires - mind exalted & rapt with delights ... overcoming burden of flesh. Lasciviousness

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<sup>1</sup> Gal. 5:17. The flesh lusts against the spirit & the spirit against the flesh.

abounding in license & wealth ... perverse, carnal, voluptuous lust;  
 seductions of flesh inflames mind, kindles fire of sensuality, & temptation  
 of carnal pleasures, increased riches ... beguiled  
 by charm & flattery, deplorably defected from faithfulness.

Avarice is spiritual adultery. The covetous through passion  
 for money ... prostitution, inordinate greed ... fornication,  
 idolatry ... baneful pleasures, vilify.

The delight of angels ... the reward of blessedness.

Purity of heart cleaves to CHRIST ... in asperity, as if unto *breasts sweeter than wine*.<sup>1</sup>

Love that is perfect conquers pain & overcomes ... rejects pride in humility

Righteous<sup>2</sup> is humble love in truth. & High Perfection  
 in thought & deed ... great humility & contempt  
 of world, & hatred of sin. Desire for sweet & fervent love.  
 Abound in virtue. Glitter with miracles & exalt shining charity  
 with Contemplation's heavenly gift. Deliberately  
 away from earthly hindrances ... the transient ... fades.

Wrath of GOD & justice is vindicated ... ghastly fires of the deep, narrow  
 'Valley of Gehin'na-om Topeth' ...

Enthralled by pleasure of heavenly desire, supernal delight,  
 stranger to venal & carnal sweetness, pleasures  
 of the flesh-world ...

Spiritual gifts oblige the devout soul to love & subdue flesh through penance.

Embrace tribulation ... empty glory ... human solace ... consolation  
 of earthly comfort seems desolate ... delights of lascivious & carnal wickedness cover up  
 the loathsome, abominable terror of coming damnation.

Despicable worm ...  
 despise thy own virtue & seek HIS glory lest you succumb to vanity & lose  
 everlasting reward ... flesh is aggravating & will be subdued!

Fundamental essence liberated from idleness & uncleanness!

Not demerit nor denigration.

<sup>1</sup> Cant. 1:2.

<sup>2</sup> Cant. 1:3. The righteous love YOU.

The reward of ardent, devoted, praise & promotion to splendor ... humility best disposes.

Persevere in loving GOD.

Reject pride & profoundly love humility.  
Abonimate vainglory's only desire for eternal pleasure;  
loath the softness of carnal pleasure,  
taste the sweetness & burn ... endure  
without bitterness or resentment ... envious,  
radiant & rejoicing progress & salvation ...

Hereafter, "The Purple Fire of Divine Love" remains

UNFINISHED

Praise for these lowly creatures.  
*Iarnásāfa the Giantess*

## "**BRAGRSÅNG**"

(THE SONG of BRAGR<sup>1</sup>)

*i*

There was a time before time, & nothing was existent.

There was no heaven or earth; &, no sun, moon, or stars.

There was neither sea or shore, nor any refreshing breeze;  
 there was only a vast, chaotic abyss  
 without form or life.

This was the time of the great & terrible mother, Ilmater Orlog,  
 in barren emptiness alone, void :  
 hers was the womb wherein conceiveth creation.

*ii*

Ushered forth out of the silence a great, confused noise  
 implete within the darkest, coldest vastitude,  
 Ginungagap, gaping chaos,  
 vociferously incipient ... reverberating.  
 Convulsuous, the tumultuous cacophony metamorphed,  
 without breath or thought,  
 Brymir Hargaut, violently voracious, now existed.

Thus, in the beginning, out of nihility became entity,  
 & Brymir Hargaut, the loathsome bastard, devoured the mother.

*iii*

Penitent, contrite, the matricidic cannibal wept  
 a poisonous river of tears,  
 the Elivager, screaming anguish;  
 an ocean of venom flooding the *primus inanis*.  
 This tempestuous black sea of venomous corruption,  
 thick with brine frothing,

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<sup>1</sup> Bragr, an ancient Teutonic 'warrior-poet', or skald; son of the Camenæ *Sibyl* Carmenta 'the Wydr.'

froze into the first land, Jotunnheimr.

Brymir Hargaut had fashioned the world,  
baneful of ice, snow, freezing rain, mist, and vapor.

iv

Wrapping about him the cold winds coldly cloaking,  
Brymir Hargaut tread dread Jotunnheimr esurient,  
beleaguered and forlorn.

Audhumbla, a mean beast of burden, fashioned he  
wild, hornless, formed of the *ptomainaeous* clouds :  
its malevolent breath was fog. Woeful, its bray  
malignant, resounding  
triumphant throughout the rancorous heavens.

• • •

Then Brymir Hargaut took nourishment from the creatures' creamy-rich milk.

v

Now Brymir Hargaut brought about an age of nascence,  
& wrought the Hrimthursar, wicked giants;  
heads of stone, feet of ice, hearts of frost,  
theirs was the desolate waste.

Before any others were those sovereigns destined to rule:  
inherent reality was theirs to claim.

Proligate, abhorrent Skrymir-Lophur was first created;  
regnant, wanton, and jealous ...  
Next brought into existence were three siblings :  
Kari, second born,  
& twins who loved eachother dearly,  
Hler Ægir and Ran, the sister.

These four were called the Ases.

vi

Preponderant, Skrymir-Lophur ruled Jotunnheimr cruel,  
& dominion over the Ases was his legacy ...

Learning of Audhumbla freely wandering the gelid spume, and  
 cognizant of how Brymir Hargaut the bovine enamoured ...  
 this emulous first-born As designed maleficence.

Turning his thoughts against the mundane cow,  
 for its flesh secretly lusting,  
 odious, insurgent, spawned the obdurate monarch,  
 hatred rout:  
 his loathe intent to run amok.

Skrymir-Lophur loved not Brymir Hargaut.  
 Neither Audhumbla, nor the Ases, or Jotunnheimr either!

vii

Kari reigned over the furious heavens,  
 Vindheim called he the rampageous winds.

Skrymir-Lophur, envious, sought to cheat Kari  
 by artifice and rapine, and possess the vacant firmament ...

Brymir Hargaut, though, forgave his nefarious child this wrong,  
 & Skrymir-Lophur, in an evil way, was very much satisfied  
 for having troubled brother, *who* angered, ceaseless raged  
 havok, ferocious and grim,  
 mauling glacial Jotunnheimr.

Thus, by this mischievous plot, upheaval was caused, and  
 Skrymir-Lophur, the schemer, the scoundrel, was pleased  
 for all this he had contrived.

viii

Hler Ægir had dominion over all the poisoned waters, ruling,  
 Eagorheim ... the *bathysphaira* ebullate.

Such was his ruinous nature,  
 Skrymir-Lophur, the mean deciever, again created malice, and  
 caused by a clever lie to set brother against brother :

Kari and Hler AEgir, clashing, combatants, warred!

Sable aquas crested majestically and devastating fell ...

• • •

Brymir Hargaut punished the demented Skrymir-Lophur, and  
Jotunnheimr waned inundated ... by deluge lessened.

*ix*

Ran, only daughter, bequest ascendancy over the foaming surf:  
O, Brymir Hargaut truely favoured her solemn song,  
Resonate, resounding throughout the airy heavens,  
from *aqua sentiens* to their empyreal zenith.

Skrymir-Lophur, lunatic wroth,  
& Ran, he deceived,  
concupiscent, incestuous,  
Hler AEgir, her libidinous seduction debauched.

Humiliated, guilty, disgraced,  
together into abyssmal seclusion retired.

*Thus ends the Golden Age of Creation.*

- The Wave Maidens -

Griep, Egia, Augeia, Ulfrun, Aurgiafa, Sindar, Atla, Aiarnsaxa,  
nine terrible daughters to honour Brymir Hargaut mothered Ran;  
& Sjören, most like her mother ... was youngest.  
Lamentous, from the shores of diminished Jotunnheimr,  
her voice orchestrated coalescence.

x

Brymir Hargaut turned his thoughts once again to creation:  
fashioned he the second-born of the race of giants, the Hrimthursar.

The Ases adminiculy served in their own way –  
 & the world with violent children *was* populated.

*Thus begins the Silver Age of Creation.*

Bergelmir emerged from the ice before the others:  
 Johul, Frosti, Snøer, Orifta, Iarnásāfa, & Angr-botha.

*The Wave Maidens* delighted in the conception of their cousins.

But Skrymir-Lophur, despicable, skulking,  
 a vacuous avarice sate. Doomed subordinate,  
 the Hrimthursar were conscripted into constructing  
 Utgärd, a secret city!

In Jotunnheimr reigned an usurper, tyrannical & creul.

•                   •                   •

The helot Hrimthursar soon turned into a crude & lawless breed.

*xi*

The Hrimthursar grew unkempt. & Jotunnheimr *now* despised.

Skrymir-Lophur Magus ill-treated & tormented all ... sore  
 hatred in their hearts spawned, kindled fiery;  
 burning strongest in Angr-botha:  
 & she was thus made ugly.

Incited by lies & deceit ... they plot! against Brymir Hargaut.

Yet Bergelmir & Iarnásāfa fled Utgärd – together  
 pursued by Angr-botha, the ugly ‘half-sister’,  
 north to worlds end ...

though forgiven such nefarious guilts, by *All-Father*,  
 skulking slunk away, the *trickster*,  
 taking Angr-botha the Ugly  
 north to worlds end.

Niflheim ... a cold black world of fog.

And Gnipahellr ... a great hole delved the fugitives into the opaque ice:  
 a dreadful cavern carved out of snow  
 wherein much evil conceived ...

*xii*

To rule Utgärd, Brymir Hargaut sat Bergelmir upon its great stone throne,  
 & with an weighty helm of iron didst crown his head –  
 calling him Magus, *Father* ...  
 & over all giants of frost & ice & snow,  
 he wield a mighty fine scepter.

& Iarnåsāfa the Giantess was tricked  
 with cunning lies & much wickedness.  
 Skrymir-Lophur – calling him *Magus* – the despot  
 stolen back into *the secret city* & into its citadel,  
 strew seeds of discontent & corruption ... once more.

• • •

Farbuti & Nalaufrey were ill-begot of mountain,  
 & when their vile anomalous malleability was recognized:  
*mother* would not love her greatest children ...  
 & they were her first offspring.

*xiii*

Iarnåsāfa the Giantess, to please Brymir Hargaut, the furious ...  
 becoming both sister & mother ... bare she Bestla,  
 most *Beloved* of giants of stone, & of rock:  
 to help make others of the giants of stone & of rock.

& Farbuti wrongly took to wife his crude sister, Nalaufrey:  
 & Byleipt, wicked & rebellious ... spawned.

Skrymir-Lophur *Magus* slunk again into *the secret citidal*,  
 spreading rumours & inciting revolution ...

Byleipt listened.

& Johul, Frosti, Snoer & Orifta followed example ...

Skrymir-Lophur Magus forced the revolting giants to hunt Audhumbla,  
 whom was discovered ... licking salt from the ice & snow  
 & giving birth ... to all the other beasts -  
 shaped by the bovines tongue,  
 slick & slippery swift,  
 Svadilfare, an eight-legged steed, emerging ‘first-most’:—  
 & desirous to possess this blest new-born creature,  
 the *monsters* were revealed  
 as they fought amoungst themselves ...

• • •

They all agreed to Lie about this Deed ... “to our creature”!  
 Saying, it was a mistake; & it never happened:  
 & Skrymir-Lophur – Magus – the father of all lies & deceit was deceived.

But Byleipt, the unlovable, & an untrustable traitor, a fool,  
 seeking selfish reward & laudable vainglory,  
 revealed all –  
 of the rogue giants to their master ...

• • •

& they were punished.

Remembering their punishment ...  
 while laying in hiding, waiting & spying, watching  
 Audhumbla – they forgot! & each lusted ...  
 witnessing Eikthyrnir, the heort, born:  
 a great, powerful stag that all those wicked giants wanted.

Again, they were revealed as they fought amoungst themselves,  
 all claiming possession for that none could own,  
 & Eikthyrnir dashing bolted leaps & bounds ...  
 pursued by the chaotic host.

Unable to capture the majestic animal,  
 they blamed each the other  
 for the failure.  
 & Skrymir-Lophur, magus, angered  
 & punished them ...

in a great rage,  
 their wicked master chased them off, promising  
 destruction as reward for further failure.

xvi

Remembering

their fate & the fear of their doom ... they were afraid  
 for Byleipt was with them!  
 & discovering Audhumbla birthing Sæhrimner,  
 though they all wanted, drooling for the boar  
 & grimacing at its razor tusks ... unrelenting ...

Unyielding ... they took off after *the mundanecow*.

That repulsive host.  
 &, O, all those disgusting giants layed their hands upon her!  
 But she would not allow herself to be humbled,  
 though, by foul means, they laid her down,  
 prostrate before *Magus* ...  
 & Skrymir-Lophur made to corrupt her into servitude.  
 But she would not be corrupted by ruthlessness.

• • •

Skrymir-Lophur, Angr-botha the Ugly, & Byleipt, delved  
 a deeper hole into the cold, frozen barren ... to hide:  
 Hvergelmr, the boiling cauldron, bubbling,  
 spewing forth frothing,  
 a bloody river of maggots becoming  
 every other living thing creeping & crawling ...

& Brymir Hargaut noticed  
 the many small & insignificant bodies creeping & crawling  
 over the firmament, cold & dead;  
 & in the waters, briny & clear;  
 & throughout the heavens ...

xvii

Brymir Hargaut fell out of love with his nefarious first-born;  
 but, this suited ‘the wicked bastard’ well,  
 for the evil child pleasure, joyfully tricking ... frenzied anger  
 burning love ... in once warm hearts:  
 & in the heart of All-Father.

• • •

Surtr ... more terrible than any wicked bastard, reigned,  
hating the guts of every living creation.  
A fiery avenger sent to punish ... sent to Niflheim:  
sent by A Force Greater ... to avenge Audhumbla & for revenge ...  
& Surtr punished the wicked giants ... scorching the frozen wastelands.  
  
& from the melting snow, an icy river was newly formed, flowing  
coldly from *the east* through poisoned vales ... Slith.

*xviii*

Byleipt espied Surtr & informed Skrymir-Lophur,  
saying ‘Magus’ & lieing, viciously:  
& the tyrants entreated eachother ... plotting,  
each brute inclined to depose All-Father Brymir Hargaut;  
& together decided to inherit the world & share all in it:  
though neither trusted the other,  
& though either thought to deceive the other.

To the Ases Byleipt was sent ... with instructions for surrender  
& supplication. But, convinced the malicious whelp, none,  
of nothing ...  
& Byleipt thought only of himself, & sought to profit ...

The Ases became enraged & furious created  
gloomy Windsvaloni with ‘coldest cold’ for breath:  
a forwarning wind ...

• • •

The evil host gathered together, & mingled:  
& by the order ushered chaos ... out against The Creator.

Angr-botha the Ugly feigned to stay & guard her hole,  
that graven nest wherewith they had been hidden ... devising  
their cunning plans to follow ... maliciously.

*xix*

Bergelmir Magus led the Jotunn  
out of Utgärd ... to defend ...

& fierce with bloodlust ... a hidden enemy  
 ambushed ... but,  
 Bolutron & Bestla would not by the Jotunn be detained.  
 Though Johul, Frosti, Snoer, & Orifta routed.

Skrymir-Lophur blamed Byleipt for this defeat,  
 & Farbuti & Nalaufrey were chosen ... to punish  
 & chastise their foul offspring ... they would not!

Then Skrymir-Lophur, wicked father of lies,  
 as the penitent son, repentant ... presented himself:  
 &, as it was so planned ... Surtr sorely struck at unawares.  
 O, the cowards ... they did it ...  
 & afterwards ...  
 Brymir Hargaut was not!

xx

& the body of Brymir Hargaut, whom was no more ...  
 Skrymir-Lophur went to defile,  
 but, a great herd of hoofed beasts protected it.  
 Bergelmir Magus & Iarnåsāfa the Giantess wept aloud, saying,  
 "Praise these lowly creatures ..."

Farbuti & Nalaufrey, secreted in shadow, witnessed  
 Svadilfare permitting Bergelmir Magus to mount ... & they rode ...

### *conclusion fragmented*

Iarnasafa fashions a new life out of the dead body of Brymir Hargaut,

– Blain Jafnhargaut –

*ast Surtr Slith gosth.*

And all the maggoty creatures populate the world.

*Hereafter, "The Lay of Carmenta" – no longer extant*

& Of the Vanir & the Æsir until the Becoming of men!

No truer tale was ever told of 'the Origin of History.'

We are of such stuff as dreams are made of.  
Wm SHAKESPHERE

## “THE PARABLE OF THE GIFT”

*dramatis personae*

SOPHIA	.....	<i>Goddess of Wisdom</i>
Shaddai	.....	<i>the false god of the Brethren</i>
Phoroneus	.....	<i>the patriarch</i>
KYRIOS	.....	<i>youngest of the Brethren, a dreamer</i>
Ru'ab-el	.....	<i>eldest of the Brethren</i>
the Brethren	.....	<i>twelve brothers</i>

To take off his filthy garments,  
& clothe him with Imagination.

Wm BLAKE

### I

SOPHIA

& the whole multitude of the Children of the Holy People prayed,  
offering up for a sacrifice  
two buck goats for SIN & one Ram for a Holocaust.

The goats were made to stand before ‘the Tabernacle of Testimony’  
& lots were cast upon them by the Brethren.

One was offered – burnt upon the alter:  
the other was sprinkled with Blood & released  
into ‘the Wilderness’ ... *an emissary sent wet.* prayers sent to a false god (*created in their own image*).

Selah

### II

Ancient Phoroneus loved young KYRIOS more than all others:  
& he gave the boy a richly ornament robe to show his love:

a coat of divers colors with long sleeves & fringes.

Now it happened KYRIOS told *the Brethren a dream:*

said the boy to his kinfolk, See the dream which I dreamed.

KYRIOS

Who is this *that cometh with dyed garments from Qedom?*  
from *Bozrah*, with his garments stained crimson?

Who is this beautiful one in his robe?  
striding forward in the greatness of his strength.

It is I, speaking justice in righteousness: Ma'at:  
a mighty Defender *to Save*.

Why then is thy apparel red?  
& thy garments like those that tread the Winepress?

I have trod the Winepress alone & of all *the Brethren*  
there is not a man with me ...  
I have trampled on them in my indignation  
& trodden them down in my wrath:  
their Blood is sprinkled upon my garments  
& I have stained all my apparel  
*for the Day of Vengeance is in my heart*  
*& the year of my Redemption is become Quick.*

I looked about & there was none to help:  
I sought. & there was none to give aid.

I was appalled *that no one gave support ...*

My own arm hath saved & worked Salvation for me.  
& my indignation *itself* hath helped me:  
I have trodden down the enemy ...  
*in my wrath.*

I have made them drunk in my anger  
& poured their Blood on the ground:  
I have brought down their strength to the earth.

I will remember the tender mercies of ELOHIM.  
I will tell of the kindnesses & the Deeds  
*for which ELOHIM is to be praised –*

according to all the things bestowed on us.  
 Yes. *for* the multitude of good things ELOHIM hath done:  
 according to compassion & kindness  
*for* the House of *Phoroneus*.  
 & to the multitude of many tender mercies.

Surely they are my people?  
 the Children that will not deny & be false to me ...

So I *became* their saviour in all their affliction:  
 I was not troubled & **the Angel of Divine Presence** Saved *them*.

In all their distress, I too was distressed,  
 & in my Love & Mercy they were Redeemed.

I carried them & lifted them up all *the days of old*.

But they provoked to Wrath & afflicted *the Spirit of His Holy One*.

& not only his Dream, but his Words of *it*, as well,  
 ministered nourishment to their envy,  
 which occasioned them to hate him all the more: said  
*the Brethren*,

Bless the Lord, O my Soul:  
 O *Shaddai*, you are clothed with majesty & glory –  
 robed in light *as with a cloak*:

You make the winds your messengers & flaming fire your ministers.

& he makes his Angels *Spirits* & his ministers *a flame of fire*.

### III

KYRIOS, (speaking to *the patriarch, Phoroneus*, of **another dream**),

Do not lay up for yourself Treasures *on earth*  
 where rust & moth consume & where thieves break in to steal,  
 but lay up for yourselves Treasures in Heaven,  
 where neither rust nor moth consume, nor thieves break in to steal:

*for* where thy Treasure is, there also will thy Heart be ...

The Lamp of the Body is the Eye:  
 if the Eye is sound, the *whole* Body is full of light:  
 but if thy Eye be evil, thy *whole* Body will be full of Darkness.

How great is Darkness *itself*?

No man can serve two masters.  
 either he will hate the one & Love the other ...  
 Or else, he will stand by the One & despise the other ...

You cannot serve ELOHIM & *manman*.

Therefore, I say to you –  
 do not be anxious for your life, what you shall eat.  
 Nor yet for your Body, what ye shall put on it:

Is not the Life a greater thing than the food & the Body than the clothing?

You have heard *that* it was Said,  
 An eye for an eye, a tooth for a tooth:  
 but I say to you not to resist the evil-doer:  
 on the contrary, If someone strike thee on the right cheek  
 turn to him the other also.  
 & if anyone would go to the Law with thee – & take thy tunic!

Let him have thy cloak as well.

& whoever forces thee to go one mile, go with him two.

You have heard *that* it was Said,  
 Thou shalt love thy neighbor & hate thy enemy:  
 but I say to you, love thy enemies, do good to those who hate you.  
 Pray for those who persecute & calumniate *you*  
 so that you may be the *Children of your Father in Heaven*:

ELOHIM,  
 Who makes His Sun to Rise on the good & *the evil*:  
 & sends rain on the just & the unjust?

You *therefore* are to be perfect  
 even as your *Heavenly Father is perfect*.

& as for clothing, why are you anxious?  
 consider how **thie lilies of the field** grow:  
 they neither toil nor spin, yet I say to you *that* none  
 in all Glory was arrayed like one of these.

But if ELOHIM so clothes *the grass of the field*  
*Which flourishes today, but tomorrow is thrown into the Oven:*

How much more, O you of little faith?

*Phoroneus*, when told **the dream**, rebuked,  
 What meaneth this?

KYRIOS,

I will greatly rejoice in ELOHIM & my Soul shall be greatful.  
 I am clothed with *the Garments of Salvation*:  
 Strength & Beauty are my clothing & I shall laugh in the latter day.

I was clad with Justice & I clothed myself with my judgment

*as with a Diadem & with a Robe*

of Justice – ELOHIM hath covered me.

*The Brethren* envied him but *Phoroneus* considered ‘the thing’ with himself.

*Phoroneus*,

I will send thee *to thy Brethren*.

KYRIOS,

I am ready.

*Phoroneus*,

Go & See if all *things* be well with *thy Brethren*.  
 & bring me Word *again* what is doing?

#### IV

*Shaddai, the Accuser* found him wandering & asked? what he sought ...

KYRIOS,

I seek *the Brethren*. tell me where they are.

*the Accuser*,

I heard them say, Let us Depart *this place* & go yonder ...

& the boy went forward after *the Brethren* & found them.

*The Brethren* saw him afar off before he came close  
& thought to kill him.

They Said, one to the other,\*

Here comes **the Dreamer**.

Come. Let us kill him & we will say  
some *evil* beast hath devoured him.  
& then it shall appear what **his dreams** avail him.

Desirous to deliver KYRIOS & restore him to *Phoronesu*, said  
Ru'ab-el,

Do not take away his Life or *shed his Blood*:  
but cast him into 'a pit in the Wilderness'  
& keep your Hands harmless.

As soon as the boy came to *the Brethren*, though,  
they strip him of his outside coat, that was of divers colors.

KYRIOS,

But I, when you were ill, put on sackcloth.  
I afflicted myself with fasting & with bowed head, mourning.  
Pouring forth silent prayers which remained in my heart,  
reverberating deeply, against my chest & returning upon my bosom.

Yet now I stumbled & you are glad & gathered together ...

... gathered together – striking me unawares.  
Tearing at me without ceasing & putting me to *the test*.  
Mocking me. Gnashing your Teeth at me.

These things therefore they did.

& cast me into a pit without water.

To Ye, O ELOHIM,  
KYRIOS cried out, pleading,

*What gain would there be from my Life-Blood? from my going?  
down into Sheol, surrounded by the Darkness of Oblivion –  
for among the Dead no one remembers you.  
In the Netherworld who gives you thanks?*

Hear, O ELOHIM, have Pity on me & be my helper.\*

*the Brethren,*

Let us not tear it  
but let us cast lots for it, to see whose it shall be.

KYRIOS, (thoughts).

They look on & gloat over me ...  
they divide my garments among them ...  
& upon my vesture they cast lots.

“& they gave me wine to drink mixed with gall,  
but when I tasted it I would not drink.”

To fulfill what was spoken through *the prophet.*

& sitting down they kept watch over him:  
& they put over his head *the charges against him.*

Fairer in Beauty are you among *the sons of men.*  
Grace is poured out upon your lips:  
*thus Adonai has Blessed you for ever ...*

Gird your Sword upon your Thigh, O mighty One  
in your splendor & your majesty *ride on triumphant.*

Arise. Arise. Put on thy Strength, O KYRIOS.  
Put on *the garment of thy Glory.*

Shake thyself from *the DUST*, arise, sit up O *Holy One*:

Loose thy bonds from off thy Neck, O *Captive Daughter*.

## V

Ru'ab-el said,

What is it profit us to kill *our brother* & conceal his *Blood*?  
It is better *that* he be sold & *that* our Hands be not Defiled  
*for* he is *our brother* & our *FLESH*.

& they drew the boy out of the pit & sold him  
for twenty pieces of silver: he was led away into slavery.

KYRIOS,

I was sold *Gratis*  
& you shall be Redeemed without money.

I made sackcloth my garment & I became a Byword for them.

Returning to the pit & finding not the boy,  
Ru'ab-el rent his garments & went among *the Brethren*, saying,  
The boy doth not appear & whither shall I go?

His coat of divers colors was dipped in *the Blood of a kid they killed*.  
Some carried it to *their father*, & said,  
This we found.  
See whether it be *thy son's* or Not ...

& *Phoroneus* acknowledged it, saying,  
It is my son's coat.  
An *evil* beast hath devoured him.

& ELOHIM said to *Phoroneus* & to all the people that were with him,  
Rend your garments & gird yourselves with sackcloths & mourn.

& when *Phoroneus* had heard these Words,  
he rent his garments & put haircloth upon his *FLESH*

& fasted & slept in sackcloth & walked with his Head cast down  
mourning *for* his son a long time.

& all *the Children* gathered together to Comfort *Phoroneus in his sorrow*.  
But he would not be Comforted & whilst weeping, said,  
I will go down into the pit, to *my son* – into Sheol, mourning.

***You took off my sackcloth & clothed me with Gladnesss.***

*Closing.*

SOPHIA,

But the Souls of the Just are in the Hand of Il'lu-ah:  
*the Torment of Death shall not Touch them ...*  
in the Sight of *the unwise* they seem to die & their departure  
taken for misery & their going away from us  
*for* utter destruction.

But they are in Peace.

&, though, in the sight of men they suffered torments ...  
their Hope is full of *immortality*.  
Afflicted in few things:  
in many they shall be well-rewarded  
*because* ELOHIM hath tried them & found them Worthy ...

as gold in *the furnace* he hath proved them:  
as *a victim of a holocaust* he hath received them.

& in time there shall be Respect had to them.

The Just shall Shine & shall run to-&-fro *like Sparks among the Reeds.*

IL'LUAH ACKBAR

... be industrious, honest, virtuous, &, above all, peaceful.  
 (If you) Believe 'in Paradise' & Dance the GHOST SHIRT DANCE ...  
 everything will return to' *the Old Way.*'

WOVOKA, a PAIUTE Holy Man

(Spoken *before* before Wounded Knee. )

"Courage, as long as you haven't lost your head,  
 you're not dead."

Gabriel DUMONT, *Battle of Duck Lake.*

## **“ONE NATION, ONE NOOSE, ONE NECK”**

### **PROLOGUE**

*to “The Saga of the Bois-Brûlé”*

Manitou, the Great Spirit, created the world.  
 Many Spirits were made ... each one to watch over something.  
 The Great Hare, N'an-i-bou-jou, deigned to trick *all the things*,  
 & the First People were made, who hunted – Many Spirits.

To purify the earth, Manitou flooded all the universe.  
 Muskrat, though, swam down and gathered from *the bottom mud:*<sup>1</sup>  
 An island slowly rising up out of the lapping waves<sup>2</sup>  
 Which Wis'a-ke'dj-ak, from it, the earth began fashioning.

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<sup>1</sup> See, "The Blue Lily" – *Worm-Eaten Scrolls*.

<sup>2</sup> Cf. The wandering legends of *the Peoples of the Sea*, & the sinking of Atlantis: 'the Isle of *the Blest*,' in the Persian Gulf, sank not beneath an inundation of waters, but of encroaching alluvial soils washed down the Tigris-Euphrates Rivers to create *new lands* ... Also, refer to, Celtic myths concerning 'the TUATHA De DAN'NU,' & "The Histories of the Four Invasions of Brutland, 'the Land Between of Promise.'"

## INTRODUCTION

In 1610, Henry Hudson navigated his ship, the *Discovery*, southwards over a large body of water he mistook for the Pacific Ocean: this *great* landlocked sea now bears his name, Hudson Bay. Ice forced the explorers to winter there, in what is now James Bay. & his crew suffered severely from cold, hunger, scurvy, & disease. In the spring of 1611, the crew mutinied & set Hudson adrift in a small boat with his son, John, & seven loyal crewmen. They were never seen again.

In 1612, Sir Thomas Button, an English explorer, sailed down *the west* coast of Hudson Bay, & wintered at the mouth of the Nelson River, & claimed<sup>1</sup> the almost treeless, wet flatland<sup>2</sup> for England. Two other Englishmen, Luke Foxe and Thomas James, further explored the west coast of *the Bay* in 1631. The area was named for Prince Rupert, first governor of the newly formed Hudson's Bay Company of London; founded with the help of two French fur traders, Sieur des Groseilliers & Pierre Esprit Radisson, which received *title to* Rupert's Land from King Charles II of England<sup>3</sup> in 1670.

English fur traders fought many battles with their French rivals – for possession of the *fertile* Land of Promise! & for its ‘many rivers’ draining into the Hudson Bay. These *whites* trespassed ever further westwards – in opposition to ...

Henry Kelsey was sent on expedition to find new sources of *pemmican* & fur. In 1690, he left York Factory outpost, travelling among *the Indians* for two years: persuading *them* to trade *much* with the Hudson Bay Company. He returned with reports of vast numbers of fur bearing animals.

*Then*, in 1731, Pierre Gaultier de Verennes, Sieur de la Verendrye, & sons, left Montréal searching for an overland route to the Pacific coast. His men built a series of forts between Lake Superior & the lower of the Saskatchewan rivers; including Fort Rouge, *near present-day Winnipeg*, in 1738, &, the *fair* trade they established cut heavily into Hudson's Bay Company trade. They expanded, establishing forts across the *great*

<sup>1</sup> On “Plan of a beaver pond.” A drawing by Grey Owl. (Remark iii): Note that swimming beavers have their front paws tucked up against their chests. The hind feet only are used in swimming, the front paws being used as hands, for working & picking up objects, or as feet for walking. Beavers do a considerable amount of walking on their hind feet, marching along slowly but very steadily; all loads consisting of earth, mud, or other loose materials, are carried in the arms, the beavers walking upright, like a man. The heavier sticks are drawn by means of the teeth, on all fours. Cf. Muskrat’s gathering of ‘bottom mud’ from which *the world* was fashioned.

<sup>2</sup> ‘*The Adventures of Sajo & her Beaver People*’, by Grey Owl: “The Indian, Gitchie Meegwon, *Big Feather*, lived [at] ‘the Place of Talking Waters.’ One day he went out & found two (helpless) *kitten* beavers ... [to save them.] He made a basket of birch bark, & in the bottom he put some bedding of grass, & some green food-stuffs, such as beavers love. Then Big Feather put the basket in his canoe & set off back to his log cabin ...” Cf. Enki the Irrigator: the proto-history *deluge* hero myths *wherein* the irrigator *reclaims the fertile low land valleys from the flood-waters*. The Irrigator withdrew ‘the Legitimate King’ from the river: (*of*) Sargon, or Mosis! both lawgivers ... Mosis doth leadeth ye people into ‘the Land Between of Promise’ ... the New World.

<sup>3</sup> A foreign invader with no ancestral claim to the New World.

prairies. Louis François de la Corne *later* became commandant of the French trading posts. (He was one of the first to experiment with grain growing in the region.)

In 1754, Anthony Henday crossed, exploring to the foothills of the Rocky Mountains.

In 1763, England defeated France *in' the French and Indian War*: France gave up *its lands* to Great Britain. French trade and exploration stopped.

Samuel Hearne of the Hudson's Bay Company built the first permanent settlement, *for the poor whites*, in the interior of Rupert's Land, in 1774: Cumberland House on Cumberland Lake. Then, in Montréal, 1783, the North-West company established, & the Hudson's Bay Company was forced into building more forts to defend trade. The two rivals competed with each other until, in 1821, they combined. Their rugged traders had *infiltrated* to the Pacific – *thus* the North-West Territory was open *to invasion from the rich whites in the East*.

Plans were made *for* the region's first farming settlements.

Those *first* explorers & traders encountered several Indian tribes: the Chipewyan, hereditary enemy of *the Eskimo*, hunting caribou across the north; Woods Cree, living in the central forests, wandering hunters of beaver & moose; the Assinoiboin buffalo hunters of the southwest plains, allies of the Cree. &, the Plains Cree, fishing and trapping on the prairies & in the wooded lowlands; the Chippewa, in the south eastern section of *the Great Plain*, were also dependant upon the buffalo.

The *muddled blood* of '*the Burnt Flesh*' (*Métis*) evolved into a distinctly separate *hybrid* of these aboriginal peoples & *whites*, (most especially of the French voyageur bloodlines<sup>1</sup>) ...

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<sup>1</sup> Cf. *sic.*, The Common 'Law of the Land' custom of wives taken or traded for by early trappers, upon whom the lives were completely dependant (to survive the harsh winter), were often abandoned after the trapping & trading season ended, & *the white man* returned to the Company outpost with his canoes heavy-laden with ill-begot booty: the Frenchmen were more apt to remain with their adoptive families, *hence* the notable French – Indian *Métis* hybrid in comparison to the half-breed *Anglais* & *Scot/Irish* muddled-blood: *the Europeans* oft-returning to England after their servitude to the HBC terminated.

Now *then*, before *all* registered Indians were given the vote (in 1949 for provincial, but not until 1960 for federal elections), & *were permitted* to buy liquor, Indians were 'offered' these rights in exchange for agreeing to resign their band memberships – encouraged by the (Crown) Dept. of Indian Affairs: some Indians even sold their heritage for offered monies – cf. GEN 25:27 - 34: ESAU sells his birthright, foolishly: ESAU, the red-man, was skilful in hunting – but, he came out of the field ... & was exhausted & hungry! (*See below*, 'The Story of SCRAPING HIDE.') Furthermore, an Indian women who marries *a white man* automatically loses status, *so as* her children are non-status, or half-breed; though, this does not apply to an Indian man who takes *a white wife*: cf. NUM 36:1 – 13: The Law of the Marriage of Heiresses: *for* no estate shall change from tribe to tribe. *Also*, cf. al-Q'urān Surāh II.221: Do not marry unbelieving women (idolaters) until they believe: Surāh V.6: (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among 'the People of the Book' – a Muslim woman may not inter-marry a non-Muslim man, because her Muslim status would be affected: the wife ordinarily takes the nationality & status given her by her husbands law. A non-Muslim woman is expected to accept Islam.

## “ONE NATION, ONE NOOSE, ONE NECK”

Two centuries had elapsed since the Discovery’s crew mutinied.

it was now 1811 anno domini,  
 & to Sir Thomas Douglas, *fifth Earl of Selkirk,*  
 British philanthropist & colonizer of *Scottish birth*,  
 the Hudson’s Bay Company of London did grant  
 more than 260,000 square miles<sup>1</sup> of Rupert’s Land.

He was a man of warm sympathy – humanely interested in *the welfare* of the Scottish tenant farmers he was plotting to remove there, as he’d done once before, when, in 1803, *he* forced out of *their* Highland homes, to make room for *sheep* runs, eight hundred were sent to Prince Edward Island. Now, nine years later, to the Red River Valley he was sending, several groups of Scottish highlanders & Irishmen *settling*.

Frosts, floods, & grasshoppers, ruined many of their crops: these early colonials suffered much hardship & great loss, & depended on wild game and *pemmican*,<sup>2</sup> provided by the Indians and *Métis*; but, as the free roaming buffalo herds diminished, so did *the savage* sympathy.

With farm equipment, livestock, & supplies from *the republic* purchased, production on *the whites* farms gradually increased, & *the settlers* flourished.

The Red River Colony lay in the heart of the North-West Company’s operations, and, as the colony expanded, so *also* grew trappers increasing hostile frustrations: *the Métis* and Indians had to defend their heritage, their land, and on the *invading* colonists, they turned – *as* the fur companies had planned.

Trying to force the settlers to leave, *they* burnt homes and destroyed crops. In 1816, near Fort Garry, the bloody violence climaxed – the colonist governor was shot! in the Battle of Seven Oaks, Robert Semple, & twenty men with him died.

<sup>1</sup> 260,000 sq. kms. = 100,000 sq. miles.

<sup>2</sup> The best of ‘iron rations,’ long-lasting, highly nutritious, & used in great quantities by polar expeditions, (*sic.* discovery of Franklin expedition cache), &, otherwise, historically, more important than the beaver ... in-so-much-as the opening of *the North-West passage* to *the subsequent invasion & occupation of the New World* by *the white man* is concerned. PEMMICAN is made from fresh buffalo, roasted\* until the grease begins to show, & mixed in equal amounts with the fat & fresh wild-berries, such as, rosehips, rich in vitamin C & chokecherries, the pits reduced to pulp, *all finely* pound: using a smooth, flat stone for an anvil & the back of an axe, (formerly a stone, set in rawhide, was used as a hammer): & boiled together into a melted suet, formed into balls, & stored in bladders, or rawhide bags, called *parfleches* - sealed completely (with suet). The cherry pulp, otherwise, was made into flat cakes & thoroughly dried – as were Service berries & squawberries. In butchering, the Indian (& the mountain man), followed the natural contours of the muscle layers: being careful so as not to cut or saw cross-grain: slits cut into the long pieces, (allow for rolling *into balls*), are kept spread by skewers of cherry- or plum-wood. When properly cured, *jerky*, sometimes eaten *as is*, has the consistency of sole-leather, but, properly stewed, becomes quite tender, depending on the cut & the texture of each piece. The SIOUX used both *extensively* in winter soup, cooked with dried turnips, corn, or squash.

Peace was restored *only* after the two rival fur companies merged *under* one flag.<sup>1</sup>

## ii

The Dominion of Canada, created in 1867,  
sought to acquire Rupert's Land, including the Red River Valley *region*:  
under pressure from the government of Great Britain,  
& the Hudson's Bay Company agreed to *its* sale,<sup>2</sup>  
in 1869,<sup>3</sup> selling *its rights* to almost all Rupert's Land!  
for one million five hundred thousand to *the parliament* of England.

The Red River Valley was a *sparsely populated* territory,  
occupied *mostly* by *wild savages*, few traders, as *sech were*, & the *Métis*<sup>4</sup>  
leading simple, uncomplicated lives, in harmony with nature, subsisting.

**LAND COULD NOT BE OWNED.** So ... no titles to farms existed ...  
for when a *Métis* of a plot of ground tired, *he* freely moved to some other spot.

Then, to re-arrange *their* farms into townships, sections, and plots,  
government road builders, surveyors, & officials of all kinds suddenly descended,  
armed with papers, legally stealing the lands upon which *their* lives depended.

<sup>1</sup> The Hudson's Bay Company now had an monopoly on the fur trade in Rupert's Land ... Great Britain planned to unite the vast, *uncharted* region with the Dominion.

<sup>2</sup> The *Métis* were opposed, &, in 1869, rebelled.

<sup>3</sup> With the acquisition of *the North-West Territories* from the Hudson's Bay Company, in 1870, Canada assumed responsibility for establishing law & order in *the new land* – a vast area dominated by unscrupulous whiskey traders, *called* WOLFERS, & nomadic Indian tribes. Traders supplied liquor, rifles & ammunition, [violence, disorder, & lawlessness] for (prized) buffalo hides, furs, & horses – *descendants of the Spanish breed: cf. the Cree-Blackfoot War*.

“The institutions of Law & Order, as understood in civilized communities, are *wholly unknown*.”

Lieutenant W<sup>m</sup> Butler, 1871

John A. MacDonald began organizing a *police force*: mounted riflemen which “should not be expressly military but should be styled ‘police’ & have the military bearing of *the Irish Constabulary*” – a “mixed force of ‘pure white,’ *Français* & *English*, & *half-breeds* – after the British model of counter-acting religious & racial strife in colonial India.”

*Confirming Butler's assessment;* “A large military force was not required, but that a certain ‘force’ would be found to be indispensable for ‘the security of the country.’

To prevent bloodshed & preserve order”

Colonel P. Robertson-Ross, 1872,  
*the Commanding Officer of the Canadian Militia*  
*2<sup>nd</sup> Western Reconnaissance.*

Two white ‘wolf hunters’ from Fort Benton, Montana built a trade post at the junction of the Belly & St. Mary’s Rivers, (south-west of present Lethbridge), called Fort Hamilton: it quickly became known as WHOOP-UP, the most notorious of the whiskey forts ... & killed a number of (innocent) Assiniboine Indians, including women & children, at the Cypress Hills, (in the south-west corner of Saskatchewan), in a dispute over the alleged theft of some horses.

Order-in-Council: Lieutenant-Colonel W. Osborne Smith, commander of the militia, *in Manitoba*, was temporarily appointed Commissioner of 3 Divisions of fifty-men each sent west *before the close of navigation on the Dawson Route (in mid-Oct.) due to freezing* ... responsible to the Federal Minister of Justice & not local authorities – a rudimentary judicial system was instituted by the Hudson's Bay Co.: Justices of the Peace were stationed at ‘its’ various trade posts, & a criminal & civil court was located at Fort Garry, (north of present day Winnipeg) – *to suppress the whiskey trade, collect customs, & to establish friendly relations with the Indians, & maintain law & order. The Act of Parliament did not provide a title for the force, & it was not until 1879 that designation North-West Mounted Police became official.*

<sup>4</sup> Sic., about 12,000 *Métis*.

*Their* farmlands had been fairly arranged, so all had equal access to water, based on the old French plans of strips<sup>1</sup> – reaching back from rivers & lakes.

Louis RIEL DAVID,<sup>2</sup> of French & Irish & Indian blood, a *Métis*, leader was chosen: “Its not just our home & native land *being stolen.*” he protested. “But our birthright.” *The Canadians*, though, told his Provisional Government to “... go to hell!”

*So, their anger aroused, the Métis rebelled.*

iii

Opposed to extension of British rule into a region long independent, *the Métis* were determined to keep *the Dominion* from organizing a new government. & RIEL was ready when *the Canadian* government encroached ... &, met at the border of *Métis* territory, Wm. McDougall<sup>3</sup> was reproached. *These Métis* buffalo hunters turned soldiers, he believed, had a real grievance,

*so, he wisely obeyed RIEL, &, in order, to keep the peace,*

with this federal surveyors returned to the east.

But the government of the new *Dominion of Canada* was not so easily beat ... & *the DAVID* against *the Canadian Herod* was compelled to lead the people in rebellion. Fort Garry was attacked & captured by *those Métis hellions.*

A group of loyalists counter-attacked the rebel-held fort, but were driven off by the plainsmen’s superior force. RIEL imprisoned captives taken, as enemies *the Métis* Provisional Government; & fate determined that arrogant young *Canadian* name of Thomas Scott, set the example ... to all the other invaders. He was condemned traitor. & shot.

<sup>1</sup> The technique of surveying the land was an important concern of *The Métis*: *les Canadiens* would not recognize the existing surveys, & began to chop up the land, cutting *against the grain* & re-arranging *the strips* into square plots – the best plots going to wealthy *oppressors* newly arrived *from the East*. This issue was in dispute until 1888, when *the government* finally conceded & surrendered infringed rights to *Métis* land. *The Métis*, though, by this time, had been pushed out of *their aboriginal lands* (in the Red River Valley region), &, along with *their native brethren*, migrated further North-West into *the territory of the Great Wilderness*, & southwards, down into *the Dakota Badlands* – where they had no legal rights to land.

*Wild birds caged, die.*

The Indians, whose rights had always been respected by *the Métis*, now fared much worse ... bringing *the white mans* diseases of small pox, measles, & tuberculosis, *whiskey* & the flintlock gun: incessant skirmishes ensued betwixt the Crow, Cree, Assiniboine, Kooenay & Shoshone, who came against the bow-armed, Spanish-horse-mounted, four allied tribes of the Blackfoot Nations – Blood, Blackfoot, Peigan, & Sarcee: *they did not understand the fair-skinned Napi* (whose magical powers was herding them unto reservations & starving them).

<sup>2</sup> RIEL believed ‘it was GOD’s Will that only (the true) DAVID could be a legitimate king: &, he intended to restore, not only *the DAVID’s*, but the Zadoks, the family of the high priests: who’d lost *the throne* in the fifth cent. BC – after the fall of the Temple in the sixth cent. BC. *But, he was a pretender to the throne ...*

<sup>3</sup> First governor of the new territory sent by *the Dominion* ... to rule *the white settlers* stealing the land.

*The people of the east*, notwithstanding, were shocked ...  
 & newspaper headlines proclaimed *the foul deed*, woe, cold-bloodied murder.  
 Into the Red River Valley an army of seven hundred soldiers with cannon ordered,  
 under the command of Colonel Garnet Wolseley.  
 Westward, by way of Lake Superior, made they ... the long difficult journey.  
 & as they approached Fort Garry ... their intention of assassinating RIEL made known.  
 So, urged by his compatriots to flee: he fled.

*Thus ended the Métis rebellion.*

*Labelled outlaw by the eastern oppressor,*  
 RIEL, in self-exile, retired into safety beyond the southern border.

iv

In 1870, *the Canadian government* granted a Bill of Rights to the Métis,  
*called the Manitobah Act: & the Métis way of life was stolen: They were no longer free.*  
*The North-West Territory* – hypocrites incorporated into *Confederation*:  
 The invading industrialists now declared their parliament self-governing – a nation.  
*Olde Fort Garry* was renamed Winnipeg & made the new provincial capital.<sup>1</sup>  
 &, to govern, on behalf of *the banks in the east*: Alfred Boyd was called.

*The Dominion* governor began to redevelop *our native land*:  
 possession<sup>2</sup> of *the strong & free Métis* was reduced to 240 acres<sup>3</sup> per man ...  
 over the next year the population more than doubled,  
 & this ‘*land rush*’ from the east had *the Métis & the Indians* troubled!  
*Their way of life was threatened.*  
 & so were *the buffalo herds – upon which they depended* ...

Dissatisfied, *the Métis* surrendered land grants & migrated west,  
 only to once again be disturbed by the advance of *the eastern resettlement* ...

Gabriel Dumont<sup>4</sup> was among *the Métis*  
     *moving into the Saskatchewan River Valley*,  
 but, according to *the east* ... even to these lands *they* had no legal title:  
 & it was certain *they* would lose their homes again! There was going to be another battle.  
 (In 1873, at *the Métis* settlement of St. Laurent,  
 near DUCK LAKE, *they* named *their* leader. It was Dumont.)

The land was again cut up into square lots (*surveyed the government way*),  
 & *Confederation* refused to approve *the Métis* strip-farm surveys.<sup>5</sup>

<sup>1</sup> On 15 June, 1870, Alfred Boyd was *so* declared to be the first premiere of Manitoubah.

<sup>2</sup> Manitoubah, *the postage stamp province*, was declared to be the fifth province of *Confederation*; &, about 1,400,000 acres (about 567,000 hectares) were reserved for the native Métis.

<sup>3</sup> 240 acres = 97 hectares.

<sup>4</sup> Born, Assiniboia (southern Manitoubah) District, 1838. A **ferryman** ...

<sup>5</sup> A chief concern & major cause of dispute between *the Métis & the Canadian government*.

To argue *their* cause, RIEL was selected,  
 & in 1873/4, to the *House of Commons* he was elected –  
 but, *the Métis* Representative was denied His rightful seat *in parliament*.

*The Dominion government* was fueling the fires of *Métis* discontent ...  
 &, on 23 May, 1873,<sup>1</sup> created *the North-West Mounted Police* force:  
 ‘to prevent bloodshed & preserve order,’ of course.

## v

*The first members of the North-West Mounted Police*<sup>2</sup> were named,  
 & during the winter months of 1873-74 they were trained.

The following summer, 300 riders headed for the western plains,  
 establishing forts across the prairies *up to the Rocky Mountains*.

The *Métis* & Indians had to be controlled!

so, the troops were sent *there*, to pacify the people before they could revolt.<sup>3</sup>

Disputes broke out between *the Métis* & Indians with criminal traders,  
 there to cause trouble, smuggling illegal whiskey over the border:  
 the Mounted Rifles collected customs, duties, & taxes,  
 & claimed *it was law & order they established*,  
 but *the Métis* knew better! government officials feared it was *war* ...

The native peoples were growing restless. *From the east* settlers began arriving.

So – to calm growing unrest & fight *the lawlessness*,  
 the Dominion made the Indian nations *many* false promises.<sup>4</sup>

Meanwhile, the settlements *were* advancing westwards in legions ...  
 & *the Métis* began remembering what happened *in the Red River Valley region*.

<sup>1</sup> Six years after Confederation, an Act of Parliament authorized the formation of ‘a mounted police force’ of 300 men: *the North-West Mounted Rifles*: but the reaction of the U.S. ‘to the prospect of *an armed force patrolling the Canadian-American border prompted the name change to ‘Mounted Police.’*

<sup>2</sup> Recruitment began in Sept. 1873 in Ontario, Quebec, & the Maritimes: the Mounted Police Act allowing for 300 men. Only 150 were recruited: *of sound constitution, able to ride, active & able-bodied, & literate in either English or French* – some were bilingual, (only a small group were from Quebec & spoke *only french*).

Upon completion of satisfactory service – a three-year engagement *at 75¢ / day* – members would be eligible for a land grant of 160 acres in the North-West Territory. (Cf. line 78 note: 240 acres to *the Métis*).

<sup>3</sup> They arrived at Lower Fort Garry *the month following*, & on Nov. 3, official service in the force commenced: George A. French, permanent Commissioner: dressed in scarlet uniforms – recommended by P. Robertson-Ross & Lord Dufferin, Governor General of Canada: *attention to Indians longstanding respect among tribes for ‘red coated British soldiers.’*

*March 1884: French obtained authority to organize three additional divisions (of fifty men each).*

<sup>4</sup> Only keeping *their promise* to steal *our native lands* ...

Promises of food & government assistance

influenced the Blackfoot Chief Isapomuxika,<sup>1</sup> *called CROWFOOT – he gave up resistance:*  
 a noted warrior, reknown for his bravery & abilities scouting –  
 realizing *the whites* were powerful, he decided not to participate in an uprising.

Then, in 1875, an act was passed in Canadian parliament,  
 re-organizing government in the river valleys of Assiniboine & Saskatchewan:  
 a territorial lieutenant-governor & council was appointed,  
 & provisions *were* made so elected members could gradually be added ...

On condition *that* he leave the country for five years – RIEL would receive pardon:  
 but, *suffered a mental breakdown & retired to an asylum, (in 1876).*<sup>2</sup>

David Laird first lieutenant governor, took office, meeting  
 the council in Livingstone.<sup>3</sup> & the council was moved to Battleford the year following.  
 RIEL was released as the first railroad was laid into the North-West Territory,  
 Connecting Winnipeg with St. Paul, Minnesota, &, in 1881, with *the Canadian* east ...

Assiniboine & Saskatchewan Districts were established<sup>4</sup>

when by the Canadian government the territory was divided.  
 The Canadian Pacific Railway *being built*, opened up the region to agricultural settlement:  
 wheat was raised near the railroad on large scale, & ranching also became important:  
 many towns with churches & schools & newspapers *were establiushed*  
 by settlers from Ontario – & in 1883, Regina was *their capital city* so declared.

RIEL was then living in Montana, & in this year became a citizen of the United States.

*The Métis* people, *meanwhile*, were witnessing the destruction of once great  
 buffalo herds – now ever-diminishing *as* the new settlers laid claim to the land ...

<sup>1</sup> Born, 1830, *in the badlands - of southern Alberta.*

*False promises seduced the influential Blackfoot chieftain into co-operation: he recognized the strength of the invader & was resigned to submission. Using his influence, other tribes surrendered to their fates & also gave up resistance ...*

<sup>2</sup> Religious oppression & political persecution were primary causes of RIEL's emotional collapse.

<sup>3</sup> In 1881, daily ration were reduced to one half pound of unpalatable *black* flour, & one pound of *rancid* beef, often included large chunks of bone ... poor whites, & *muddled blood* half-breeds, & *the Métis* fared no better than *the conquered natives*.

<sup>4</sup> Several years later: by 1888, settlers in the Districts of Assiniboia & Saskatchewan: & unified into the Province of Saskatchewan – Sept. 1, 1905 – gaining the democratic right to elect a legislative body for the North-West Territories to the Dominion.

Cf. *the Provisional government (& draw yer own conclusions) ...*

RIEL was sought *out* & asked to return by & deliver *the Métis nation* (in Saskatchewan).

In 1884, he agreed to help uphold *Métis* rights  
for privledges which they would again have to stand united & fight.

*- conclusion -*

*With RIEL as political head\* & Dumont as military leader,\* in March 1885 at St. Laurent,  
the Métis people formed a Temporary Provisional Government:  
RIEL was moderate & willing to compromise, but the Canadians were not.*

*Mounted riflemen sent to arrest Dumont at St. Laurent were defeated in a skirmish.*

*Trouble with Chief Big Bear followed the Duck Lake incident.*

*The Cree attacked Frog Lake settlement, killing men, carrying off women & children.*

*Opeteca-hanawaywin, also called POUNDMAKER, a Cree Indian chief,  
Led a band of warriors against government forces. **His people had nothing to eat.***

*The Cree, from shortages of food had been suffering,  
so they joined in the Métis uprising.  
The government had 'not' lived up to its promises ...  
Doing little, less, & nothing to help the Indian's problems ...*

*In March 1885, Battleford was raided by a band led by Opeteca-hanawaywin,  
In the Battle of Cut Knife Hill, in May, he again defeated the troops of Canadians.*

*News of this ... outbreak aroused the people in the Dominion's far east:  
& a force of 4,400 was sent into Saskatchewan District to punish & slew Métis beasts ...*

*Fighting broke out: & when the government soldiers  
defeated the rebel hunters & trappers  
at near-by BATOCHE, in May 1885. Dumont escaped -  
only returning to his homeland 'several years later' ... after being granted amnesty.*

*Opeteca-hanawaywin surrendered upon learning that RIEL had been captured:  
& was sentenced to three years in prison. Upon his release – he died shortly  
there-after.*

*Louis 'David' RIEL – messiah & martyr – of treason was convicted & as traitor was hanged.<sup>1</sup>*

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<sup>1</sup> The Trial of RIEL: & his subsequent assassination by the government of Confederation, caused heightened racial tensions between English & French speaking citizens of Dominion, weakening Canadian unity to this very day.

First Nations aborigines continue to fight a paper war with the Canadian government – in the hopes of reclaiming their *stolen lands, heritage, & history*.

We did not ask you white men to come here.  
We do not want your civilization – we would live as *our fathers ...*  
*& their fathers before them.*

Crazy Horse, Oglala Sioux

“I have devoted my life to my country.  
If it is necessary for the happiness of my country  
*that I should now soon cease to live.*

I leave it to the Providence of my God.”

Louis ‘David’ RIEL; *Final Statement.*

• • •

“Feed me now (with that red porridge<sup>1</sup>) – for I am exhausted.”  
ESAU the Red

“Sell me your Birthright to-day.”

The Tripper-Up *who came after his brother.*

“Now that I am going to die – what is that Birthright to me?”  
ESAU the Red

• • •

“WA-SHA-QUON-ASIN, (*Grey Owl*), I see you do not forget.  
I called, &, of them all, you came ... I stand on the Trail of Two Sunsets.

To-night the sun sets for *the white man* for a day.  
Soon another sun will set for the Indian; & it will be *for ever*.  
There is a cloud across the face of the sky,  
& it shadows our trail to the end.”

Last words of NE-GANIK-ABO, (*Stands First*);  
an old man sitting in a canoe, *wearing a buckskin jacket*

• • •

“The grass is short, wood is scarce, the water is getting stale, & the game has moved away.  
Tomorrow we go on to other hunting grounds.”

A herald rode through camp, crying out ...

• • •

“... iskohtoi-im’ohk’si-ow ... iskohtoi-im’ohk’si-ow ... iskohtoi-im’ohk’si-ow ... iskohtoi-im’ohk’si-ow.”  
*A last war cry ... 1 Oct. 1896.*<sup>2</sup>

<sup>1</sup> Cf. The Tragedy of Fort Whoop-Up: a notorious trading place located in the Cypress Hills badlands, frequented by American *wolfers*, who hated the Buffalo & hunted them (to near-extinction) for the hides, leaving the carcasses to rot, *unapologetically*, in inexplicable numbers: the *wolfers*, though, hated the Indian even worse, & took evil pleasure in *the illegal* trading of FIREWATER – made from kerosene and/or raw alcohol, (from which the concoction derives its name): mixed with *red* ink & the juice of boiled coarse tobacco, *soap*, *bluestone*, & flavoured, *if so*, with laudenum, molasses or sugar, & whatever spices were on hand. Gunpowder was often added to *whoop-em-up!*

<sup>2</sup> S'IK-OKSKITSIS, (*Black Wood Ashes, or Charcoal*), a polygamous Blood Indian, & *owner of a Bear Knife*: He was betrayed by his fourth wife - Anu'tsis-tsis-aki (Pretty Wolverine Woman) and her young cousin Nina'msko'taput-sikumi (Medicine Pipe Man).

“I am going mad. I am going mad. I am going mad. I am going mad.”

• • • • •

“Of the fruit of thy belly will I set upon a throne.”

Za'za-e'il, in the wilderness<sup>1</sup>

• • • • •

“We’re not doin’ yew any favours, Darc’.”

*The last words I remember:*

conspired ... <sup>2</sup>

• • • • •

“Wha ‘chu doin’, then, Darc’? a-wrigglin’ bout in-a muck for! like a worm?

*Why ‘nchu get up & act like a man?’*

*The ‘Sacred Blue’ Lady of the Light*

[He was tried, & hanged, at Fort MacLeod (in 1897) for ‘the murder of N-WMP Sgt. William Brock Wilde – from Pincher Creek detachment’: while evading capture, he could have easily crossed the border into Montana, but chose not to. Eventually he was captured ... by two of his brothers.]

A year before [the Tragedy at Whoop-Up], on 3 April, 1895, a ration’s keeper [ ] was killed by tha’ red-savage SCRAPING HIDE, whose nine-year old son had just died ... of starvation. SCRAPING HIDE was shot down near the cenotaph of great BLACKFOOT Chief ‘Is’A-PO’MUX-I’CA’ - in the cemetery! Later on, in Oct., a young CREE Indian named, ALMIGHTY VOICE – arrested for killing a settler’s cow, & sentenced to 30 days in the detachment cells at Duke Lake, had escaped, & was discovered near One Arrow Reserve – had shot & killed a North-West Mounted Police sergeant, resisting arrest, at DUCK LAKE, SK ... remaining at large, eluding authorities & gaining sympathy of other Indians, until the following spring: killing three other white men & wounding four more, before being discovered (with two friends) by a search party & trapped in a thickly wooded grove. After unsuccessfully attempting to fire the green underbrush, police advanced & two officers were severely wounded: a second attack resulted in the deaths of two officers & a civilian. Reinforcements arrived from Prince Albert at sunset – by a special 10 p.m. train from Regina – including volunteers & two field guns: &, surrounding the area in preparation for a dawn attack, bombarded with cannon shells, & – supposedly – after a heavy barrage ... advanced & found ALMIGHTY VOICE destroyed (along with his two comrades).

It was rumoured that Almighty Voice was not amongst those killed at the grove ... that he’d escaped: whence ‘the North-West Mounted Police’ sought out the truth of this rumour – that while ‘they’ searched there-in his Cookem’s lodge, doing as ‘the great & mighty men of reknown’ once did, the brave warrior, obeyed his Grand-Mother, & humbled, allowed her to sit on him, & cover him within the folds of her dress [so she did not have to see the whites murder him] ... & that he’d lived a long life there-aft!

On or about 28 Jan., 1991, in Prince Albert, SK, a NEO-NAZI ... accidentally shot & killed an Indian trapper & member of ‘The Gold-Cap Society.’

1

PS 132. 11c. Cf. GEN 3. 15.

2 ... sechwise betwixt ‘rogue’ Badge Officers Ron & Terry (on-or-about midnight 7<sup>th</sup> / 8<sup>th</sup> June, 1997, in Regina, SK,) near-by tha’ very place of

‘the hanging of the prophet of the prairies remember ME’

An alleged event, denied as ever happening (by SK Justice): during the second ‘annual’ Police & Fire-fighters CAN-AM Games (in Regina, SK) ...

An out-of-body / near-death experience, &c... floating, phasing out; liquid clouds oozing in wet darkness; heart-beats silence; coldness of nihilism; a distant spark zooms in - & a figure () steps into of the illumination, speaking ... telepathically(?).

Refer to, The Parable of the Gift.

• • •  
 Alas! the most despicable man is coming:  
 he who can no longer despise himself.  
 Behold! I show you the last man.

What is Love? what is Creation? what is *longing*?  
 What is the Star? – *thus asks the last man & blinks.*

NIETZSCHE, *Also sprach Zarathustra*

## “MAKTUB: IS IT WRITTEN”

*(... of the poems by Sir Lawrence of Arabia.)*

He is only dangerous who dreams by day.

*BUT I was born on the wrong side of the bed, which made me Prince of Nothing, & I fell off the edge of it into Hell.*

I carved you naked in limestone *but* your nakedness only made you more secret & inviolable than before:  
 for a while I thought the stone would contain you,  
 but nothing contained you,  
 not even the bold, bright clothes you wore ...

... a visitor, not a citizen of the world.  
 Blood was blood; it was always red, only growing darker when it staled.  
 Imagine, I could never bear to be touched *by anybody*;  
 I considered myself a sort of flamboyant monk, awfully intact,  
 yet colourful.

Inviolable is the word.

*But everything is shameful:  
 Intimacy is shameful unless its perfect. I know that.  
 I can clothe myself in silk & chain-mail,  
 & I am naked; everything shows through  
 & no one can see me.*

The Arabs say *that* when you pray, two Angels<sup>1</sup> stand

---

<sup>1</sup> Everybody is protected by *four hafaza*, two to watch over them by the day & two during the night ... protecting people - most at risk *from Djinn* at sun-rise & sun-set (dusk & dawn) since, at those times *the Hafaza* are changing.

on either side of you, recording good & bad deeds,  
& you should acknowledge them.